

SBC Executive Group Refuses To Commend Catholics

By Jim Newton
NASHVILLE (BP) — The Southern Baptist Convention Executive Committee, during a session dealing mostly with technical business matters, tabled the most controversial issue—a recommendation expressing gratitude for the Vatican Council's religious liberty statement.

The 58-member committee

had earlier referred to subcommittees for study two key matters—the possibility of changing the convention's name and a proposal to establish a Baptist "diplomatic unit" in Hollywood.

Meeting in Dallas last June, the convention had instructed the executive committee to deal with both matters referred to subcommittees, which will report back to the full body after fact-finding and procedure investigations.

Strong opposition to the Vatican Council recommendation was expressed during the meeting. Those opposed said they did not believe it would do any good, and that it would look like Southern Baptists were "grateful to some superior group."

Most of the meeting was spent in setting up future studies preliminary to action.

A detailed operating budget for the executive committee in 1966 was approved along with numerous financial and legal matters.

Executive Committee Chairman W. Douglas Hudgins suggested a study of the possibility of establishing a Southern Baptist Relief Fund, or channels to help people suffering in the wake of such disasters as hurricanes, tornadoes, or floods.

The secretaries of the home and foreign mission boards for the convention, working with the chairman and staff of the executive committee, were asked to recommend study procedures.

An executive committee member from Louisiana, hard hit by Hurricane Betsy, said that Baptist churches and institutions suffered more than \$3 million in damage. The Louisiana Baptist Convention, Box 311 in Alexandria, is accepting contributions to help those who suffered in the tragedy, said Luther B. Hall of Farmersville, La.

Proposal Approved
The Executive Committee also approved a proposal for Southern Baptist Convention participation in an Evangelistic Crusade set for 1969 North, Central and South America.

The Executive Committee chairman and the president of the convention were authorized to appoint six Southern Baptists to serve on a correlating and steering committee with other participating Baptist groups.

Convention president Wayne DeHoney was named by the

executive committee to fill a vacancy on the Baptist World Alliance executive committee. DeHoney had earlier addressed the group, telling of his recent missions tour in Africa where he said doors are wide open.

The Roosevelt Hotel in New Orleans was selected as the convention headquarters for the 1967 meeting in New Orleans.

Although no action was taken, the organization's program committee reported that

it had gone over drafts of program statements for the SBC Home Mission Board, Foreign Mission Board, and the Commission on American Baptist Theological Seminary. The Home Mission Board was authorized to budget up

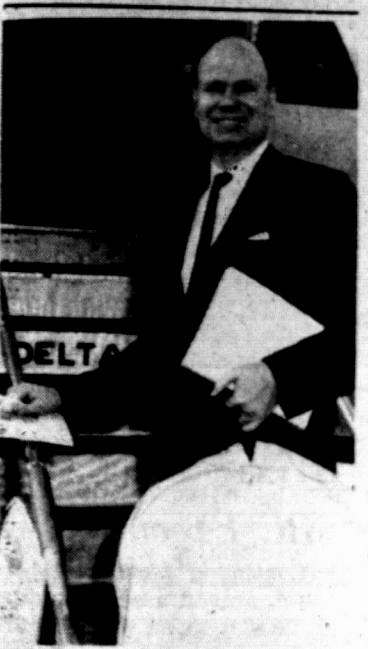
to \$15,000 during 1966 to help support brotherhood work in Baptist pioneer states.

Special resolutions of appreciation were adopted praising the work of Joe Burton, convention recording secretary for 18 years and

registration secretary for one year; and Theo Sommerkamp, assistant director of the Baptist Press, News Service of the Convention.

Other actions taken by the executive committee:

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CLAUDE TOWNSEND, Jackson, chairman of the Pioneer Missions Committee of the State Convention Board, boards plane Saturday of last week for visit to meeting of Montana Baptist Fellowship.

Leaders Visit Montana

Claude Townsend of Jackson and Dr. Russell Bush of Columbia left Mississippi Saturday of last week for Glendive, Montana, where they appeared on the program of the annual meeting of the Montana Baptist Fellowship Monday and Tuesday of this week.

Mr. Townsend, chairman of the Pioneer Missions Committee of the State Convention Board, spoke twice, once on the subject of Mississippi - Montana relations and "How to Motivate Christians to Witness."

Dr. Bush, former president of the Mississippi Baptist Convention, was named by the

Communications Is Conference Subject

NASHVILLE (BP)—Speakers at the annual Southern Baptist Convention Communications Conference said here that the denomination must improve its image and its communications of the gospel, or else lose touch with the younger generation of Baptists.

The two-day conference, held just prior to the semi-annual Southern Baptist Executive Committee meeting, dealt primarily with the role of communications in education, and the role of education in communications.

A political science professor at Vanderbilt University here, Dan Grant, told the conference that intellectuals, especially high school and college students, are leaving the denomination, primarily because of the Baptist image.

Grant, a Baptist deacon, said that the denomination is

being hurt by an image of anti-intellectualism, irrelevance to modern-day issues, and extreme fundamentalism.

"In many cases this image is not entirely fair, but there is just enough truth to it to hurt," Grant said.

He cited other "images" of the denomination which hurt, including opinions that Southern Baptists have a less education.

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African Doors Open

NASHVILLE (BP)—Southern Baptist Convention president Wayne DeHoney, recently returned from a three-week missions tour of Africa, told the Southern Baptist Executive Committee here that missions in Africa are wide open to Baptists.

"Not only are the doors wide open, they are even off the hinges," declared DeHoney, pastor of the First Baptist Church of Jackson, Tenn.

In some countries, this is a strange paradox, he said, because of communistic and socialistic influences, strong anti-American feelings, and intense anti-white attitudes.

"The great cry of Africa today is 'Uhuu,' the Swahili word for 'Freedom,'" he said. DeHoney added that Southern Baptists find an open door because of its denominational framework from which "Freedom" can be expressed better than any other denomination.

"The Baptist tradition is made to order for Africans, with the Baptist emphasis on an autonomous free church, and a democratic church government in which everyone is equal and everyone is someone," he said.

"The world situation has created circumstances which Baptists can use, and make the greatest contribution to world evangelism the world has ever known," he said.

He challenged those attending the Southern Baptist Executive Committee to lead the denomination in launching, not only the greatest missionary enterprise the denomination has ever seen, but also to match missions abroad with the denomination's greatest effort to make America a Christian nation and build a strong home base.

DeHoney toured most of the African nations in conjunction with a visit to the Republic of Liberia at the invitation of

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The Baptist record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877 JACKSON, MISSISSIPPI, THURSDAY, SEPT 14, 1966

SOUTHERN BAPTIST SOCIETY
127-7TH AVE N
NASHVILLE 3 TENN
EDITOR

Volume LXXXVI, Number 37



THE STATE CONVENTION BOARD in session Monday afternoon in chapel of First Baptist Church.

Board Sets Record Budget

Church-State Discussed At Open Meeting

Mississippi Baptists, from every section of the state, in Jackson Monday night, engaged in a full, lengthy and friendly discussion of the timely subject of separation of church and state and religious liberty.

The four-hour discussion took place as a special feature of the annual principal business meeting of the Mississippi Baptist Convention Board.

The session was presided over by Dr. T. R. McKibbens, Laurel, president of the board and was an open meeting to which all Mississippi Baptists

were invited.

Those especially urged to attend were the administrative staffs and trustees of the institutions of the Mississippi Baptist Convention. The chapel of the First Baptist Church was well filled for the special meeting, which was closed with a special prayer of dedication led by Dr. Joe T. Odle, editor of the Baptist Record.

The general discussion was under direction of Dr. C. Emmanuel Carlson, executive director, and James Sapp, associate director, of the Baptist Convention Board.

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Gulfshore To Be Restored - New Building Expansion Asked

The Mississippi Baptist Convention Board Monday afternoon adopted a record \$3,240,000 Cooperative Program budget for 1965-66, gave authority for the borrowing of funds to restore Gulfshore Assembly and voted to ask the State Convention to authorize a maximum additional \$500,000 for the proposed new Baptist Building in Jackson.

The proposed budget, to be presented to the State Convention in November, is \$242,000 higher than this year's outlay of \$2,998,000.

The board authorized its president, Dr. T. R. McKibbens, Laurel, and its executive secretary - treasurer, Dr. Chester L. Quarles, Jackson, to borrow any necessary amount not to exceed \$250,000 for the purpose of repairing damage to the assembly property which was struck by Hurricane Betsy.

According to Dr. Quarles, the Board gave authority to borrow from whatever sources and upon such terms as appear most advantageous to the convention.

These funds are to be repaid from the capital needs funds of the Cooperative Program, carried currently in the budget and amortized as deemed wise by the representatives of the Board.

Some funds for Gulfshore restoration have already been received, Dr. Quarles said, and any other funds so given will reduce the amount necessary to be borrowed.

The Board also authorized its Executive Committee, Dr.

W. Douglas Hudgins, chairman, to negotiate with the Perry Construction Company of Philadelphia to repair the damage at Gulfshore.

The committee was also authorized to negotiate and make settlement with the insurance company or companies on damages to Gulfshore property.

The State Convention will be asked to authorize an additional maximum of \$500,000 for the proposed new Baptist Building in Jackson because recent studies have revealed it will be impossible to provide space in the structure within the limits of the \$750,000 authorized by the 1964 Convention.

Additional Space Needed

Dr. Quarles said that the space will be needed for future expansion and parking facilities over a possible 20-year period and that the financing of the project be over a 20-year period, payments to be provided by a capital funds allocation in the regular Convention budget.

The Board also authorized the purchase of a site in Hattiesburg for the Baptist Student Center.

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Rome Council Gives Ideas On Freedom

(Second in a Series)
By W. Barry Garrett
VATICAN CITY (BP) — Vatican Council II, early in its fourth session, voted for the Declaration on Religious Liberty in principle. The vote was 197 to 224. Further re-

finements still must be made in the declaration before it is voted on in detail.

The religious liberty declaration introduces a revolutionary idea into the Roman Catholic Church. Those favoring the action maintain that when completed and promulgated by the Council it will be binding on all Catholics.

The implications of this declaration both for the Catholic Church itself and for the rest of mankind will be unfolding for the next century. Rather than deploring the fact that the Roman Catholic Church finds it impossible to produce a fullgrown doctrine of freedom both for itself and for others, it is better to rejoice that the Church is able to make this break with the past and turn its face toward a new day of freedom.

Three paragraphs summarize the declaration:

1. "This Vatican Council therefore declares that the right to religious liberty is truly founded upon the dignity of the human person, as that dignity is made known to us by reason, and especially by the revealed word of God. This freedom consists in this, that man must be immune from coercion, whether on the part of individuals or social groups, or on the part of any human authority. Consequently, in matters of religion, no one may be forced to act contrary to his conscience, nor may he be impeded from acting in accordance with his conscience, in private or in public, within due limits."

2. "The Council further declares that this right must be placed within the context of the situation that existed."

Criswell Reports On Soviet Union Tour

DALLAS (BP)—W. A. Criswell said today, Sept. 17, that only the intervention of God could save religion in Russia.

The pastor of First Baptist Church in Dallas, recently returned from a tour of the Soviet Union, prefaced his remarks in a news conference at the church with the observation that religion in Russia is almost dead.

When asked how God might intervene, Criswell cited the conversion of Constantine, the Roman emperor, whose sympathy with Christianity changed the course of history. Criswell said the same type intervention could take place any day, any hour.

Criswell said his reason for going to the Soviet Union was to "encourage the Christians there in their faith and to see the situation that existed."

"One of the most tragic things," he said, "is the lack of churches in the cities. In a city like Leningrad, a city about the size of Chicago, or Moscow, about the size of New York City, there is only one Baptist church, one Orthodox church and one Seventh Day Adventist church. These are the only ones the government allows to be open and they are open only that the government might say there is religious liberty in the Soviet Union."

"The rest have been closed by Soviet decree," he continued, "and there is no cause for optimism. The situation is worsening."

Criswell said there was an underground Baptist movement similar to the catacomb churches of the early Christians.

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773 Converted In First Week In New Zealand

AUCKLAND, N. Z. (BP)—New Zealand Baptists reported 773 converts from the first week of their nation-wide evangelistic campaign in which 98 Southern Baptists are participating.

Eual F. Lawson of Atlanta, Ga., associate director of the division of evangelism of the Home Mission Board, said, "There has been excellent interest from the people of New Zealand, and many of the churches report overflow crowds."

Lawson reported 935 other decisions in addition to the

(Continued On Page 2)



THREE FORMER Mississippians had prominent parts on the program of the dedication of Dargan-Carver Library. From left: Dr. Davis C. Woolley, executive secretary of the Historical Commission; Dr. Norman W. Cox, former executive secretary of the Historical Commission; Dr. James L. Sullivan, executive secretary of the Sunday School Board and Dr. T. L. Holcomb, former executive secretary of the Sunday School Board, the last three being former state men.

Library Quarters Dedicated

NASHVILLE (BP) — New quarters for the Dargan-Carver Library to serve the denomination's offices here were dedicated at the close of the annual Southern Baptist Convention Communications Conference.

The 30,000-volume library is the equivalent of the public

library in Lubbock, Tex., in the number of volumes. It is located in the lobby of the main administration building of the Baptist Sunday School Board.

The library is a joint venture of the board and another SBC agency, the Historical Commission. The commis-

sion's offices are next door to the library.

Opened on June 16, 1953 the Dargan-Carver Library is named in memory of two Baptist leaders — Edwin Charles Dargan and William Owen Carver. Dargan was editorial secretary of the Sun-

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Mississippi College Team To Appear On "G.E. College Bowl" October 3

A team of Mississippi College students will appear on the nationally televised "G.E. College Bowl" Sunday, October 3. The program, televised in color, from New York, will be seen in the Jackson area on WLBT, Channel 3, starting at 1:30 p.m. Stations in Hattiesburg, New Orleans, and Memphis will also carry the show.

Dr. Louis Dollarhide, chairman of the Division of Humanities and professor of English, has been named coach of the Choctaw team. Students participating will include Altus Newell, captain, Thad Waites, Larry Johnson, Rea Hederman, and William Stevens, alternate.

Library Quarters -

(Continued from page 1) day School Board. Carver, a seminary professor, was also chairman of the Southern Baptist Historical Society which he organized in 1938.

The new quarters replaced crowded facilities in the same building. In addition to the books it contains, the library has 6733 rolls of microfilm, which contain eight million pages of materials. The library is open to southern Baptists who come to Nashville to use its facilities as well as to the staff members of the many convention agencies located in the city.

Empty shelves in the new library quarters provide enough growing room for it to stock 101,000 volumes.

Displays of rare historical material of Baptist significance are another feature of the new library location. Here too are housed records of district associations of Southern Baptist churches, biographical material on Baptist leaders of yesterday and today, and tape recordings providing an oral history of denominational events.

Creswell Reports -

(Continued from page 1) tians, but that it was small. He said there are slightly more than 500,000 Baptists in Russia and the government knows them all.

"There is no such thing as evangelism," he stated. "The government assigns the pastor to a church and the pastor is paid by the government. The pastors you see are those willing to obey."

Few Young People

"Very few young people are church members," he said, "and there is very little curiosity by the young people in regard to religion. The people who are church members are always suspected by the government and usually suffer a servant type of life."

Criswell said that since there are no seminaries or schools of religion in Russia each pastor has six to 12 assistants which he trains for the ministry.

He said the Russian Christians had six services a week and each service was characterized by six to 12 special numbers. He called the singing great, but said it had a plaintive quality.

"The pastors," he said, "preach in generalities." Criswell said the one thing the communists agree on is a bitter hatred of the American way of life.

Dr. Criswell was accompanied on the Soviet tour by Dr. Bob Ramsey of Brookhaven, Mississippi, Dr. Kermit Canterbury, of Jackson, Mississippi, and Dr. W. O. Vaughn of Little Rock, Arkansas.

Leaders Visit -

(Continued from page 1) vention, spoke on the theme of "Proclamation and Witnessing."

Plans for a 1966 Crusade to Montana by Mississippi Baptist men were discussed by the two men during the meeting.

Plans were discussed regarding a celebration of five years of Mississippi Baptist participation in the work of Montana Southern Baptists.

The Mississippi Baptist Convention Board has "adopted" Montana as the place where it is centering its "over-and-above" pioneer mission work.

There are currently 40 churches and missions in the Montana Southern Baptist Fellowship and substantial assistance has been rendered to the work there by Mississippi Baptists.

Several crusades to the state have been conducted, student summer workers have assisted and help has been rendered in the building of their churches and in many other ways.

Don't borrow trouble; the interest on the loan will break you.

FMB TO MEET OCTOBER 11-13

Appointment of a number of new missionaries, adoption of a budget for 1966, election of officers, and further study of suggestions from a mission consultation held earlier this year in Miami Beach, Fla., are among matters to be considered by the 61-member Southern Baptist Foreign Mission Board during its annual meeting in Richmond, Va., October 11-13.

Attending the meeting in the headquarters city will be members of the Board from throughout the Southern Baptist Convention. Mississippi Baptists are represented on the Board by Dr. Leroy E. Green, pastor of Prentiss Baptist Church, Prentiss. He is a member of the Latin-America and administrative committees.

Church-State -

(Continued from Page 1) tist Joint Committee on Public Affairs in Washington, D. C.

No action was taken at the session by prior agreement, according to Dr. Chester L. Quarles, the board's executive secretary-treasurer. The purpose was to invite a full discussion of the subject, he continued.

Meaning Given
"The meaning of religious liberty includes a freedom of conscience which requires the free church and includes one's freedom to decide to worship or not worship and to join the church of his own choice," Dr. Carlson said. Continuing, he declared:

"Separation of church and state is a political device used to help preserve basic concepts of religious liberty."

"A free church in a free state is what Baptists favor, as against a subservient church which serves the state or an isolated one which completely separates itself from the state."

"One of the vital questions you must face is whether that line that separates church and state is a 'fixed' line or one that can be moved."

"The Christian church has tremendous flexibilities and has often exhibited its best when it has been under the greatest pressures."

The noted speaker then presented the four principal current proposals in church-state relations in the nation and asked whether they would hurt or help the Christian witness or whether they would compromise the authority of Christ in the church.

Practices Listed
The current practices, he said, are:

Grants for church-owned college buildings, grants or loans to church hospitals, acceptance of public policy against discrimination and acceptance of public grants for relief of poverty.

Mr. Sapp said that church and state should be separate because they have separate purposes, separate reasons for being, separate publics, separate and distinct methods, separate administration, separate sources of support and separate educational programs.

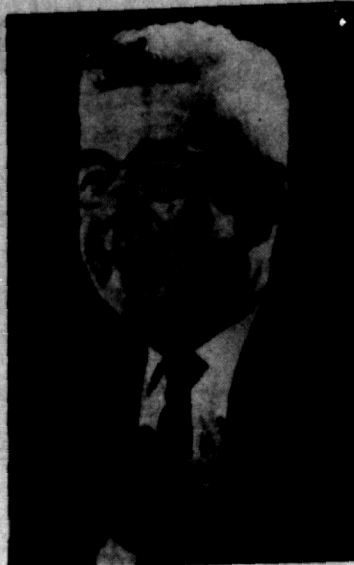
The entire field of current aid to education by the federal government was discussed and the visiting speakers provided full information on the church-state aspects.

773 Converted -

(Continued From Page 1) 773 conversions. The crusade will continue for another week.

This was the first national evangelistic campaign for the 16,000 Baptists of the two-island country. Evangelist Roland Hart of Auckland directed the campaign for New Zealand Baptists.

Most of the 125 churches in the nation are participating in the crusade, which was patterned after the Australian Baptist Campaign. A committee from New Zealand observed and participated in the Australian Crusade.



Dr. Edwin McNeely



David Larrimore



Paul Adams

Fifteenth Avenue Celebrates Diamond Jubilee

Fifteenth Avenue, Meridian, is in the middle of its Diamond Jubilee Celebration, the church having been established in January, 1891. As a part of the year-long celebration, the Sunday morning service on October 3 will be devoted to hymns and anthems and other religious music that have been closed to the hearts of the congregation of the church from its founding years to the present. Congregational singing will be led by Dr. Edwin Mc-

Neely, retired Professor of Hymnology at Southwestern Seminary, who is now living in Newton. The Junior, Youth, and Adult Choirs will be under the direction of Bill Sell-

ers, minister of music of the Fifteenth Avenue Church.

Special music will be brought by Paul Adams and Mr. and Mrs. David Larrimore, former ministers of music of the church.

Former members and friends are invited to this special service. Dr. Bob Simmons is pastor.

Extension Class To Be Taught At Mendenhall

Rev. Harold Douglas, pastor at Pinola, announces that a seminary extension class will be taught this fall at Mendenhall in Jones Hall. The first meeting will be at 7 p. m. on October 7. Classes will meet every Thursday night from 7 to 9.

"We shall study the New Testament course in the survey series. This has to do with the expansion of Christianity from Pentecost to Patmos, with emphasis on the purpose of the New Testament church. We will use the books, THE HEART OF THE NEW TESTAMENT by Hester HALLEY'S BIBLE HANDBOOK."

The price of the course will be \$15.54 (this includes the price of the textbooks). The registration fee of \$3.00 may be sent to Rev. Harold Douglas, Pinola, or paid on the opening class night.

College credit will be given for the course.

Communications -

(Continued From Page 1) cated clergy, lower academic standards at Baptist schools, and the tendency of some pastors to sneer at intellectuals.

Another speaker, Allen Graves of Southern Baptist Theological Seminary in Louisville, Ky., told the conference that scholarship is not a dirty word. "We must love God with our minds as well as our hearts and souls," he said.

Graves, dean of the seminary's school of religious education, said that students come to the seminary to learn what to communicate — the Gospel — and how to best communicate it.

The church and the seminary are each communicating the message of the Gospel of Jesus Christ with certainty and clarity."

Some Lose Challenge
"Too many comfortable Baptist preachers," he said, "have lost the challenge to deal with uncomfortable issues of life, but Jesus insisted on dealing with all of life."

"We can't make the gospel relevant," he said. "It is already relevant. We must make relevant our efforts to communicate the gospel."

An educator from the University of Oklahoma, professor W. R. Fulton of Norman, Okla., said the church should use every possible media developed through technological advances to better communicate the gospel.

Fulton suggested that some of the larger churches in the denomination should explore the possibility of using closed-circuit television to allow a "master teacher" to teach the Sunday School lesson prior to discussion sessions on the lesson. Each class could have its own television set.

The teaching process could even be expanded into the home with the use of a recently-developed 2,500 megacycle television transmitter, which some churches could easily use. It would be expensive, but it costs to communicate well, Fulton said.

A group of denominational representatives headed by W. L. Howse of the Southern Baptist Sunday School Board here outlined new curriculum for use in the church organizations during 1966-67 when the theme is "The Church Fulfilling Its Mission Through Education."

The public relations secretary for the convention's executive committee said that it is easier to work at public relations than personal relations, for "when we deal with the masses, it is easy to lose contact with the faces."

W. C. Fields of Nashville said that faked relations with people based on back slapping, apple-polishing, buck-passing and scape-goating simply won't work.

He added that there is a "lunatic fringe" in the denomination caused when some Baptist leaders become so absorbed in themselves that they lose touch with the rest of the world.

Theo Sommerkamp, for the past 10 years assistant director of the Baptist Press, News Service of the Convention, outlined progress in press relations and Baptist pa-

pers during a "decade on the Baptist beat" and projected the needs for future growth in this area.

A personnel counselor for the Southern Baptist Sunday School Board here, Everett Barnard, outlined tips to Baptist executives on how to counsel employees and build better employee relations, and Merrill D. Moore, executive director of the Southern Baptist Stewardship Commission, outlined development of stewardship materials for the denomination.

The annual communications conference meets here each fall prior to the semi-annual sessions of the Southern Baptist Executive Committee.

The Public Relations Advisory Committee of the Southern Baptist Convention adopted here a suggested set of guidelines to help Baptist churches and church-related groups handle public relations crises.

The nine-page document is designed to help anyone in trouble when a crisis situation develops. It was prepared by a special sub-committee of the SBC Public Relations Advisory Committee. The group suggested that crisis public relations situations should be dealt with objectively, honestly, and forthrightly with a Christian attitude and spirit.

SBC Teletype To Bow Out

NASHVILLE (BP) — The Southern Baptist Convention teletype service will be discontinued Oct. 31 after being in operation 5 1/2 years.

The network, which once sparked a teletype romance and marriage between two operators who met over its wires, is being terminated because of a rate increase. The rate hike resulted in loss of participants which shared the cost of the service among themselves.

At one time or another since its founding March 1, 1960 the network had over 30 SBC agencies or state Baptist convention offices taking part. It has been used as a channel for Baptist Press News Service stories and for messages concerning policy and administration.

At its peak, a million words a year went over the denomination's leased wire system, the only one of its kind among Protestant groups.

Parks Returns To Indonesia

"We are returning to Indonesia with the same sense of compulsion that caused us to go the first time, some 11 years ago," Dr. R. Keith Parks told the Southern Baptist Foreign Mission Board as he prepared to resume overseas service after two years with the Board's personnel department.

As an associate secretary for missionary personnel, he said, he felt "a keen sense of being at the nerve center of a world evangelistic program" and a "genuine thrill and satisfaction" in being involved in the lives of candidates for missionary appointment.

"There is no human reason that would cause us to leave," he continued. "But in that indefinable area where each of us responds to his own spiritual impressions, there is something which causes us to feel a necessity and an urgency and a sense of expectancy as we think of serving again in Indonesia."

Dr. Parks, his wife, and their four children were scheduled to leave August 27 for Djakarta, Java, where he will be treasurer of the Indonesian Baptist Mission (organization of Southern Baptist missionaries). The family had been in the States since July, 1963, first on furlough, then on leave of absence.

Following arrival in the States, Dr. Parks assisted the Board as a missionary personnel associate. Then in January, 1964, he became an associate personnel secretary, with responsibility for working with candidates in the western part of the country.

In a farewell, he outlined several pitfalls which he believes Board members can help missionaries avoid: the danger of becoming "isolated to a particular type of work or to a particular country and failing to have a full appreciation of the total scope of the mission program"; the danger of what he called "cultural overhang," which necessitates a constant struggle on the part of the missionary to stay "in a constructive tension" with the culture in which he lives; and the danger of "abnormality," created by the expectation of many people that the missionary is "a spiritual giant" who has no problems.

"It is very difficult to get the missionary 'de-mythologized,'" he said. "We have problems and needs, and you must help us find a means through which we can get 'defrustrated' in a helpful way."

In the new budget all funds received over \$3,240,000 to be allocated 67% to the headquarters Building Program and 33% to Southern Baptist Convention causes. All Capital Needs are fixed items.

The actions taken by the board, except the new budget, were referred to it by its executive committee, which met Monday morning at 10 o'clock.

(The board concludes its annual principal business meeting with a Tuesday morning session, and the results of that session will be carried in next week's Baptist Record.)

Dr. Parks also expressed gratitude that the Foreign Mission Board does not operate on a "method of logic"—sending missionaries only where the people are especially responsive to the gospel—or a "method of fear"—sending missionaries only to the less troubled parts of the world.

"I am grateful beyond expression that you understand that in times of chaos and tragedy and crisis, people need Christ more than ever before," he said. "We missionaries turn to you to help spread this across the Southern Baptist Convention, to reassure the relatives of new missionaries, and to create a sense of understanding that Christian missions still has a cross in the middle of it."

"We are involved in a world ministry to all people regardless of the political circumstances or the spiritual atmosphere."

SBC Executive -

(Continued from page 1) —Approved a self-liquidating loan request of up to \$7.8 million from Southern Baptist Hospital in New Orleans, La.;

—Authorized Southern Seminary, Louisville, Ky., to borrow up to \$600,000 against the capital needs allocation from the convention, 1965-68;

—Approved charter changes for New Orleans Seminary Foundation, and for Southern Baptist Hospital in Florida in Jacksonville;

—Concurred with earlier action of the Southern Baptist Hospital Association expressing concern because Baptist hospitals were forced to sign a government form listing the institutions as "applicants" for federal financial aid when they comply with civil rights act;

—Approved that rates for gift annuities as recommended by the Annuity Board and Southern Baptist Foundation would be those adopted by the gift annuities conference in Chicago in 1965;

—Instructed auditors for each SBC agency to submit copies of reports on internal control with recommendations for improvement if any, to the agency head and executive committee;

—Authorized specific officers of the SBC Executive Committee to sell and transfer securities when counter-signed, and authorized the new executive committee bookkeeper, Mrs. Ada Ruth Kelly, to countersign checks;

—Deleted a sentence in the executive committee bylaws permitting proxies on standing or special committees, and authorized payment of the expenses of special committees from the convention operating budget;

—And extended the time of a research project on church vocations one year to September of 1967.

1966 CRUSADE

NASHVILLE (BP) — The Executive Committee of the Southern Baptist Convention gave initial approval to participating in a "Crusade of the Americas" evangelistic campaign slated for 1969 in North, South, and Central America.

Convention Pres. Wayne Dehoney of Jackson, Tenn., and Executive Committee Chairman W. Douglas Hudgins of Jackson, Miss., were instructed to appoint six Southern Baptist leaders to serve on an over-all steering committee for the crusade.

Baptist bodies from throughout the hemisphere which participate in the simultaneous effort will conduct their own crusades, and elect representatives to the overall steering committee.

Final action on Southern Baptists' participation will come from the convention in Detroit next May. The convention meeting in Dallas last June had encouraged the SBC Home and Foreign Mission Boards to study crusade possibilities.

Both mission boards recommended that the convention participate, and their request was approved by the SBC Executive Committee and its program committee.

Dates for the crusade in the spring of 1969 will be set by the Home Mission Board's division of evangelism, in consultation with state Baptist evangelism secretaries and in keeping with the denominational calendar procedures.

A new Bible House, being erected near Lincoln Center, is to be ready for occupancy in 1966.

MISSISSIPPI BAPTIST CONVENTION BOARD COOPERATIVE PROGRAM BUDGET - 1965-66

Goal \$3,240,000

	1964-65	1965-66
SOUTHERN BAPTIST CONVENTION	\$ 989,000	\$1,069,200
STATE CAUSES:		
State Missions	500,200	542,324
Christian Education	550,000	575,000
Children's Village	73,000	75,000
Ministerial Education	33,000	33,000
Mississippi Baptist Hospital	35,000	35,000
Baptist Memorial Hospital	7,500	
Mississippi Baptist Foundation	23,000	23,000
Convention		
Convention Annual, Book of Reports, and Diaries	9,000	10,000
Convention Sessions	1,500	1,500
Convention Board and Convention Board Committee Meeting Expense	20,500	22,500
WMU	70,012	75,492
Promotion	25,520	24,760
General Administration	45,324	49,024
Bookkeeping & Auditing	29,144	32,380
Baptist Building—Maint., Insur., Utilities, etc.	19,000	20,320
Group Insurance—Board Employees	16,000	16,000
Social Security Expense—		
Board Employees—not ordained	7,000	10,000
Convention Board Share—All Mississippi Participants—SBC Annuity Board Retirement Plans	209,700	209,000
Total State Causes	\$1,674,000	\$1,754,300
CAPITAL NEEDS:		
Colleges	\$ 200,000	\$ 200,000
Mississippi Baptist Hospital	40,000	40,000
Baptist Memorial Hospital	10,000	
Gilfoy School of Nursing		17,500
Assemblies	54,000	54,000
Headquarters Building Fund	5,000	75,000
BSU Centers	25,600	30,000
Total Capital Needs	\$ 334,600	\$ 416,500
GRAND TOTAL GOAL	\$2,008,600	\$3,240,000

All Funds received over \$3,240,000 to be allocated 67% to the Headquarters Building Program and 33% to Southern Baptist Convention causes. All Capital Needs are fixed items.

THE PREACHER'S CHANGING IMAGE

By Jack Gualledge,
Pastor, Emmanuel
Tucson, Arizona

What is happening to the image of the modern-day preacher? He is viewed in a different light than his predecessor of a generation ago. To the world-at-large he is no longer characterized as a sad-sack in blue-jeans, but rather an ecclesiastical business man in gray-flannel.

Ironically, whether this present status is an improvement or deprovement is highly debatable and remains yet unanswered. Time will tell.

A national religious magazine poll reported that one of the two main reasons emphasized by an overwhelming majority of seminary presidents for the alarming decline in seminary students was:

"The image of the ministry is obscured, diffuse, undramatic, purposeless. In the eyes of the coming generation the task of the minister is ill-defined."

The image of the clergyman has undergone revolutionary transitions in the past decades. It has not resolved itself as yet.

In drawing up a psychological test for seminaries for the Rockefeller Brothers program, the Educational Testing Service sent a questionnaire to 1000 lay leaders in various denominations, asking them to mention adjectives and to give profiles that represented their own concept of "an outstanding minister." This date was then turned over to another group of psychological testers, who were not told who was being described. These testers were asked, "Who do you think is being described?" Their answer: "A junior vice-president of Sears-Roebuck."

What is the mental picture of the preacher-pastor-clergyman to the man on the street? Is the "man of the cloth" still a force to be reckoned with? Does the influence of his ministry help shape the moral structure of civilization? Or is he being relegated to the limbo of irrelevant obsolescence?

Has the Bible prophet allowed the production-line techniques to creep in and push him into a stereotype mold of a religious public relation representative? Some think so!

Such a person is Peter Berger, a Lutheran sociologist, who argues that "seminaries have become so concerned with trying to provide for the short-term institutional needs of the church that they are in danger of forgetting what a Protestant minister really ought to be: first and foremost, a theological scholar."

The present-day preacher feels close akin to the one-man business that specialized in a dozen fields. It's the same man with 12 different hats.

Has the preacher accepted the plush position of a "religious specialist?" And like the physician who has office hours, and feels that "house calls" are outdated, the clergy enjoys the conveniences of contemporary trends.

There's one hitch. The product is disappointing.

Obsolescence occurs when a thing becomes outdated and no longer fills a particular need. It has no purpose to merit its existence. When this happens the only dignified classification left is "antique"—something that has no use, but kept for ornamental purposes or "old time sake."

The true Bible image of the preacher will never be out of date. It is timeless. The "called out" servant is a preaching prophet with a dynamic message from God to the people. Any other image that blurs or obliterates this mental picture condemns the ministry as having gotten off the main-track!

The preacher who "specializes" in any other field, to the neglect of his primary task—preaching—has left his first love.

The church that makes preaching a secondary concern for their prospective pastor, is guilty of ignoring the commission of Christ in propagating the gospel to the ends of the earth.

Remember, the Apostle Paul said, if I do anything else at the failure of this one supreme task—preaching the genuine gospel—let me be accursed!

Make no mistake about it. The preacher today is in the critical gaze of the world. His actions are being evaluated. The chronicles of history will record his image.

God grant that some way will be found to fulfill the true Bible image of His ministers, so desperately needed in this confused world of "specialists."



COLLEGE DEVELOPMENT COUNCIL OFFICERS—Left to right—J. H. Street, Public Relations Director; Joe Baker, College Business Manager; Reuben Lott, Laurel, Vice Chairman; Dr. R. J. Reynolds, Newton, Chairman of Council. The offices of the Development Council of Clarke College, met in Newton September 16 to discuss plans to be presented to the full meeting of the Council in Jackson, November 16. Dr. W. L. Compere, President of the College, met with the Committee.



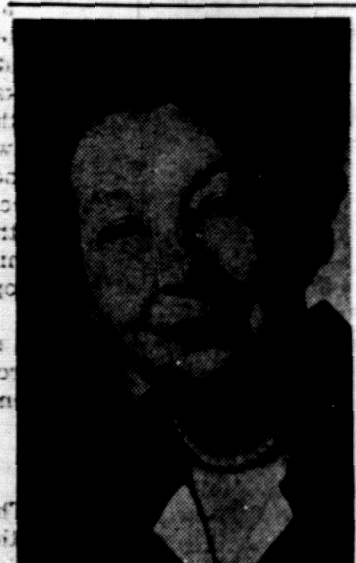
EIGHT WILLIAM CAREY COLLEGE COEDS spent the September 18-19 weekend at a Young Woman's Auxiliary conference at Camp Garaywa. They were accompanied by the Baptist Student Union director, Mrs. Alfred Conniff, who also serves as sponsor for the Carey campus YWA organization. The special conference was called for YWA officers on college campuses and in nursing schools within the state of Mississippi. Those from Carey College who attended were: Sherron Stell, Lynda Alexander, Pat Burkey, Peggy Sue Finch, Patsy Parkman, Marsha Coman, Diane Boone, and Betty Hendrix.



WINS SCHOLARSHIP—Linda Dempsey (center) of Louisville, Miss., winner of the third annual J. E. Lambdin Memorial Scholarship at Southwestern Seminary, looks over some of the books she will use in her study of social work this year. Mrs. Robert Melton and Joe M. Long of the seminary's School of Religious Education welcome her to the seminary. Miss Dempsey, a graduate of William Carey College, is the first student from Mississippi to win the scholarship.



CLARKE COLLEGE YWA OFFICERS ARE INSTALLED — Miss Virginia Johnson, state director of Young Woman's Auxiliary, installed the 23 officers of the Clarke College YWA in a ceremony using the theme "Hands that Serve." She is pictured, presenting a gavel to Juanita West, incoming president. Other officers elected were: vice president, Dianne Hicks; secretary-treasurer, Margaret Ingram; program chairman, Kitty Aultman, Fran Geiger, and Wanda Scott; mission study chairman, Linda Burnett; prayer chairman, La Nita Cochran; community missions chairman, Pat McFarland; stewardship chairman, Gayle Dillon; publications chairman, Glenn Edwards; social chairman, Faye Pilgrim, and Aria Wridger; song leader, Laura Sue Fisher; pianist, Janice Carlock; publicity chairman, Octavia Applewhite. Circle chairmen are: Shirley Lampkin, Donna Myrick, Etta Layne, Nancy Turnage, Pam Ethridge, Alice Farman, Lily Ward, Donna Upton, Gloria Welsh, Linda Benefield, Thelma Smith, and Rachel Barlow.



MISS ANNA HOLT, Finley, Tennessee, has been appointed instructor in French and German at Blue Mountain College. She holds the B. A. degree from Union University, Jackson, Tenn., and the M. A. degree from George Peabody College, Nashville, and has done further graduate work at Vanderbilt. She formerly taught French, German, Spanish, Latin, and Greek, and has been a member of the faculty at California Baptist College; Jacksonville College, Texas; Marion College, Indiana; Florida State College for Women; and Belmont College, Nashville.



JONATHAN WADDELL was ordained to the gospel ministry by First Church, Crystal Springs on Sunday, August 29, at the morning service. He has been called as pastor of the Berwick Church near Cornersville. Mr. Waddell is a graduate of Clarke College and William Carey College. At present, he is in his senior years at the New Orleans Seminary, where he has been elected as president of the student body.

Golden Gate Enrolment Up

A pattern of continuing growth at Golden Gate Seminary was reflected in a fall enrolment total of 262 students, up slightly from the 1964 fall semester. The 1965 spring semester enrolment of 277 registered a seven percent increase over last year.

Overseas students increased to over ten percent of the seminary student body, coming from the following countries: Denmark, Italy, Brazil, Argentina, Puerto Rico, Canada, Taiwan, Japan, Korea, China (Hong Kong), and Philippines.

Also living on campus for the fall semester are the Amelio Giannetta family, SBC missionaries to Brazil. Natives of Italy, the Giannetta's pioneered in Italian broadcasting at San Francisco during their study at Golden Gate. Mr. Giannetta was a member of the central planning committee for the 1965 spring Brazilian Baptist evangelism crusade and will be available for special reports to churches in the United States during furlough.

Student Jobs
Incoming and returning students have been assured of adequate employment, according to Dr. J. B. Nichols, Coordinator of Student Affairs. Surveys indicate salaries of seminary students in off-campus employment range from \$280 to \$335 each month with hourly wages ranging from \$1.35 to \$4.45 per hour.

Byrom Named

SAN MARCOS, Tex.—Jack Edwards Byrom, pastor of First Baptist Church in San Marcos, was named Friday as president of San Marcos Academy.

The 36 year old pastor will assume his new duties Oct. 15. Until that time Floyd Patterson, business manager of the academy, will be acting president.

BIGGER BUILDINGS DON'T MEAN MORE CONVERTS

By Hal D. Bennett
Baptist Bible Institute
Graceville, Florida

Here are two wild statements for you to kick around temporarily, especially if you belong to a church with more than 700 members.

"The more you pay your pastor, the fewer souls you win as a church."

"The more you invest in a church building, the fewer souls you win as a church."

Every time I see a church listing its progress in additions, gifts, and cost of buildings, I start working my pencil. The law of diminishing returns applies to churches. We may do more for the saints with these tremendous installations, but if we are to major on reaching the lost, we would do better to swarm and form a second congregation whenever we get up to 750 resident members.

Here are some figures, taken from a church bulletin listing "progress" from 1923 through 1965:

Membership	Avg. in one year	Ratio to baptisms
40-197	150	9 18
203-300	247	15 18
314-510	403	19 21
516-600	559	23 24
633-807	684	26 25

All figures are rounded off to the nearest full number. Actual annual figures noted were used to find averages.

When you consider that in any year only a handful of persons even attempt soul-winning, and at best only 25 could have been successful the year a church of 684 won 25 persons to a profession and church membership, that left 659 that year bearing no ripe Christian fruit. In most cases, as we all know, it is the pastor, or two or three evangelical Sunday school

teachers, doing all the winning.

One Per Deacon?

A church of 684, for instance, would have almost 25 deacons. Could it be that back there before their ordination, when we had them promise to be sober, grave, titheers, etc., we should have asked how they felt about witnessing to the lost?

Check your own church; how many statistical persons did it take each year from the beginning to win a soul to Christ? How much did it cost annually in salaries? In buildings? I'm not arguing on reducing pastor's salaries, not until after they begin to get twice what the average gets now. I wouldn't dare. But consider how many more converts we would make if, instead of the mammoth structures it takes to provide for a congregation of 800 and up, we would put more money into two pastor's (and staff) salaries, and then spend the added building funds to erect a new hive for the swarming new congregation.

Maybe if we would swarm like bees we might stay busy as bees, as most new missions do. We could still give to missions, as some of the large churches do; we might even give more, over all.

You people in the BIG CHURCHES, don't be too satisfied. Your main business is still going, teaching, and baptizing. Don't look back either, unless you are prepared to be scared by the record of some little frame church, without air-conditioning and without nearly everything you think a church should have. Based on doing the best they can with what they have, where they are, this congregation may be doing the job far, far better than you.

Woman Meets Object Of 30-Year Prayers

As a young man, Jose Tavarez, now in his 60's, left the priesthood in Brazil. He was fleeing his home community when he encountered Southern Baptist Missionary Leslie L. Johnson (now retired), who won him to the evangelical faith and baptized him. For 28 years now, he has been pastor of First Baptist Church, Maceio, Alagoas, Brazil.

This year the church decided to honor Pastor Tavarez by sending him to the Baptist World Congress in Miami Beach, Fla., all expenses

paid. His first Sunday in Miami, while visiting in a local church, he was invited into a home—as were many visitors from abroad.

Following the midday meal, as family and other guests gathered, the hostess asked Pastor Tavarez to relate the story of his conversion and call to the ministry. He did so, through an interpreter. But halfway through he noticed that all the members of the family were crying. His only thought, he said later, was, "My, these Americans are such emotional people."

When he finished, the hostess crossed the room and kissed him on the forehead. Then she told her story:

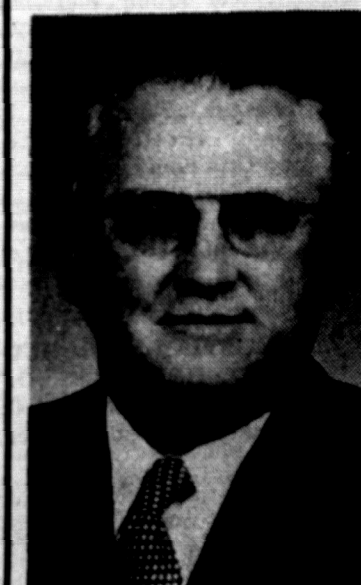
"Thirty years ago," she said, "L. L. Johnson visited our church while on furlough and told the story of the young priest recently baptized and the difficulties he faced as a new Christian and especially as one who had left the priesthood. Since that day, not a day has passed that I have not prayed for you, Pastor Tavarez, though I never heard another word of your whereabouts nor dared hope to meet you face to face."

SEPTEMBER

Mississippi Baptist Foundation

MONTH

Presenting our trustees: Members of Executive Committee



D. L. Simmons, Jackson
Exec. Com. Member



Allen B. Puckett
Columbus



Grady Doss
Eupora

HIGHLIGHTS OF THE 1964-'65 REPORT

Amount in all funds June 30, 1965	\$2,402,487.96
Amount added during year ending June 30, 1965	\$ 187,309.00
Total amount of income for the year	\$ 129,500.00
Yield on Endowment Securities Pool	5.504%
Yield to participants on their fund balances including income on Profit & Loss Reserve	6.758%
(Example: A participant with \$1,000 in the Pool received	\$.67.58)
Market value of all securities held by the Foundation on June 30, 1965	\$2,633,997.00

Harry L. Spencer, Executive Secretary
P. O. Box 530 — Telephone 354-3704
Jackson, Mississippi 39205

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi

JOE T. ODLE, Editor

Directing Baptist Work

Mississippi Baptists have a tremendous program of Christian work, and Southern Baptists have a much larger program.

The state convention has a vast state missions program, colleges, hospitals, a children's home, and other agencies. Its budget is approximately \$3,000,000 per year.

The Southern Baptist Convention has a foreign mission board, a home mission board, seminaries, hospitals, the radio and television commission, and other agencies. It operates work literally around the world. Its budget is more than \$20,000,000 per year.

All of this SBC work is supported by, and is responsible to, the millions of Southern Baptists in the churches of the convention. The work of the Mississippi Baptist Convention is owned by and responsible to the Baptists of Mississippi. How is such work directed and carried on?

It is quite obvious that such a vast program of work cannot be operated directly by the churches and people, even though it is owned by them. The only possible way that such work can be done is by the delegation of authority. This is done through chosen boards, committees, and elected personnel.

The Southern Baptist Convention has an executive committee made up of one or more men or women from each state convention cooperating with the Southern Baptist Convention, the number based upon the number of Baptists in the state. This committee acts for the convention in between conventions, and

carries on the work of the convention. The SBC also has other boards, committees and commissions, responsible to the convention and the executive committee.

The Mississippi Baptist Convention has a convention board comprised of one member from each of the cooperating associations within the state. This board chooses an executive committee to direct its work, and to operate between its sessions. The convention also has trustees, committees and commissions to direct the affairs of its various agencies and institutions.

The Southern Baptist Convention executive committee met in Nashville last week. In connection with it was held a promotion conference in which large numbers of state and SBC leaders participated.

The Mississippi Baptist Convention Board met in Jackson this week. Meeting with it, in at least one session, were the administrators and trustees of the convention's institutions.

As one watches these agencies in action, he finds his confidence in the whole program of Southern Baptist work strengthened and assured.

In both the Southern Baptist Convention and the Mississippi convention the committees and boards are made up of outstanding pastors and laymen. Mississippi's own Dr. W. Douglas Hudgins, pastor of Jackson's First Church, is the chairman of the Southern Baptist executive committee. A fine Mississippi layman, Cooper Walton, is the other Mississippi member. They are typical of the men and women from all over America who are a part of the committee.

Similar leaders direct the affairs of the state work. Dr. T. R. McKibbens of Laurel, has been chairman of the Mississippi convention board for the past year, and Dr. Hudgins has been chairman of the state executive committee. Other well known pastors and lay leaders from over the whole state are on the committee.

These important groups propose budgets and programs to the convention, and direct the programs when the convention has adopted them. They also choose the personnel who are to administer and operate the convention agencies.

One needs only to watch these men and women in action to know that Baptist affairs are in good hands.

Those enemies of Baptist work, and those doubters among us, who charge that the leaders are leading the convention away from the gospel and down the road to liberalism, need to take a second look, or an honest one.

They will find that true men and women of God direct Baptist affairs. All Baptists can rest assured that these men and women are seeking to direct that work under the leadership and direction of God, and according to the wishes of the convention constituency.

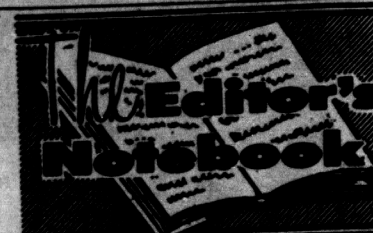
Religious Liberty

There is loud acclaim in some quarters for the Roman Catholic Vatican Council's action in approving religious liberty for all men.

What the pronouncement really will be in its final form is yet to be seen, since it has gone back to committee for revision. Any acclaim at this moment is premature, since that final action has not been taken. The Southern Baptist Convention Executive Committee acted wisely last week in tabling a motion expressing appreciation for the council action. If any action is necessary by that or any other Baptist body (which we rather doubt), there will be plenty of time for it, after it is known what the Council actually is saying.

Such an action, of course, is long overdue. For all of the centuries since our Lord established the principle, while He was here on earth, Baptists, and their forebears, have been proclaiming and practicing this truth.

One Roman Catholic leader is quoted as having said that "the Roman church has, at last, caught up with Roger Williams." We would enlarge that to say that, if it does adopt a policy of true religious liberty for all men, the Roman church will be beginning to catch up with Baptists and with the New Testament itself, in regard to this great doctrine.



"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong." — Abraham Lincoln

Adolescence is the swinging bridge over which the child must pass as he crosses the yawning chasm between childhood and adulthood. During the time that he treads this strangely unfamiliar and often frightening pathway, he is neither a child nor an adult. He is still in the nest and vainly attempting to fly while his wings have only pin feathers. This teen-age period is truly a time of transition involving social - sex changes, emotional changes, physiological changes, educational and intellectual changes. One parent says that adolescence is undoubtedly a time of rapid changes because during the youngster's age of from twelve to eighteen years, a parent ages as much as twenty years! This suggests that it is a mathematical incongruity that when a seventeen-year-old son borrows the family car, he can in one night subtract five years of life from the car and add them to the age of his father.—Ray F. Koonce, associate professor of psychology and director of guidance, Carson - Newman College, Jefferson City, Tenn., in "Understanding Your Teen-Agers," (Broadman Press, 1965).

"If you are not as close to God as you once were, don't make a mistake about which one has moved."—Neshoba News.

We are working with people, not programs. Our programs are valid only to the extent that in a particular situation they not only win people to Jesus but commit them to a personal loyalty to him, not to us. — Grayson C. Tension, missionary to Portugal.

Calendar of Prayer

(This list is not compiled according to birthdays.)

- October 4—Mrs. Ann Clark, faculty, Carey College; Mrs. Kate Jernigan, faculty, Gilroy School of Nursing.
- October 5—Mrs. A. L. McLaugh, faculty, Clarke College; Judd Dudley, Calhoun associational Brotherhood president.
- October 6—Bonnie Calhoun, Baptist Book Store; Agnes Carter, staff, Children's Village.
- October 7—Mrs. R. L. Mcford, vice-president, W M U, District III; Billy McKay, Baptist Student Director, Holmes Junior College.
- October 8—Mrs. Harry Quinn, Baptist Building; Foy Rogers, Baptist Building.
- October 9 — Don Johnson, Lauderdale associational Sunday school superintendent; Gertrude Lippert, faculty, Mississippi College.
- October 10—James L. Flatt, faculty, Blue Mountain College; W. C. Gann, Prentiss-Tishomingo superintendent of missions.

The Baptist Record

Joe T. Odle Editor
Joe Abrams Associate Editor
Anne McWilliams Ed. Asst.
Mrs. Eunice J. Campbell Business Manager

Official Journal of the
MISSISSIPPI BAPTIST
CONVENTION BOARD
Box 530, Jackson, Miss. 39205

Chester L. Quarles, D. D.
Executive Secretary-Treasurer

The Baptist Building
Mississippi Street at Congress

Baptist Record Advisory Committee: Carl McIntire, Clinton, Chairman; Tom W. Dunlap, Natchez; Johnny L. Taylor, Canton; Eustus Mason, Crystal Springs; and George H. Keith, Carthage.

Entered as second-class matter April 4, 1918 at the Post Office at Jackson, Miss., under the Act of October 3, 1917.

Obituary of 150 words or less will be published free. More than 150 words will be charged five cents per word. Memorials and resolutions will be charged five cents per word. The sender of material requiring a charge should state to whom bill should be sent.

The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.



Robert J. Hastings

CLEAN LIVING

A doctor quickly decided to make an incision in the throat of a patient who was choking to death. His nurse could not find the first surgical instrument he requested. "Then give me anything," he said, "so long as it is clean."

A mother had just bathed and dressed her small son for a trip and was now spending a few minutes dressing herself. When she was ready, to her dismay her little boy was all dirty again. "But mother, I was only playing in the dirt," he apologized. "Yes," she replied, "but when will you learn that you can not play in the dirt without getting dirty?"

How are these two incidents related, and what is their bearing on the lives of persons such as you and me? Just this: there is no substitute for personal integrity, for clean living, for high moral standards. We may be clever and talented and well-educated and successful according to worldly standards. But moral cleanliness is needed if parents and teachers and business leaders and government officials do their jobs properly. Nor should we fool ourselves that we can occasionally play in the dirt without getting dirty, anymore than a child can play with matches without getting burned.

Morality is not something we put on when we dress for church on Sunday mornings, and then hang in the closet when we get home. Morality is what we are day by day, what we are in our innermost thoughts, what we are when we think no one is looking. A clean life—like a clean surgeon's scalpel—is the one tool needed for every job. Are you qualified?

James To Retire

DALLAS, Tex.—Dr. E. S. James, editor of the Baptist Standard, recently told the Standard board of directors that he intends to retire in approximately one year.

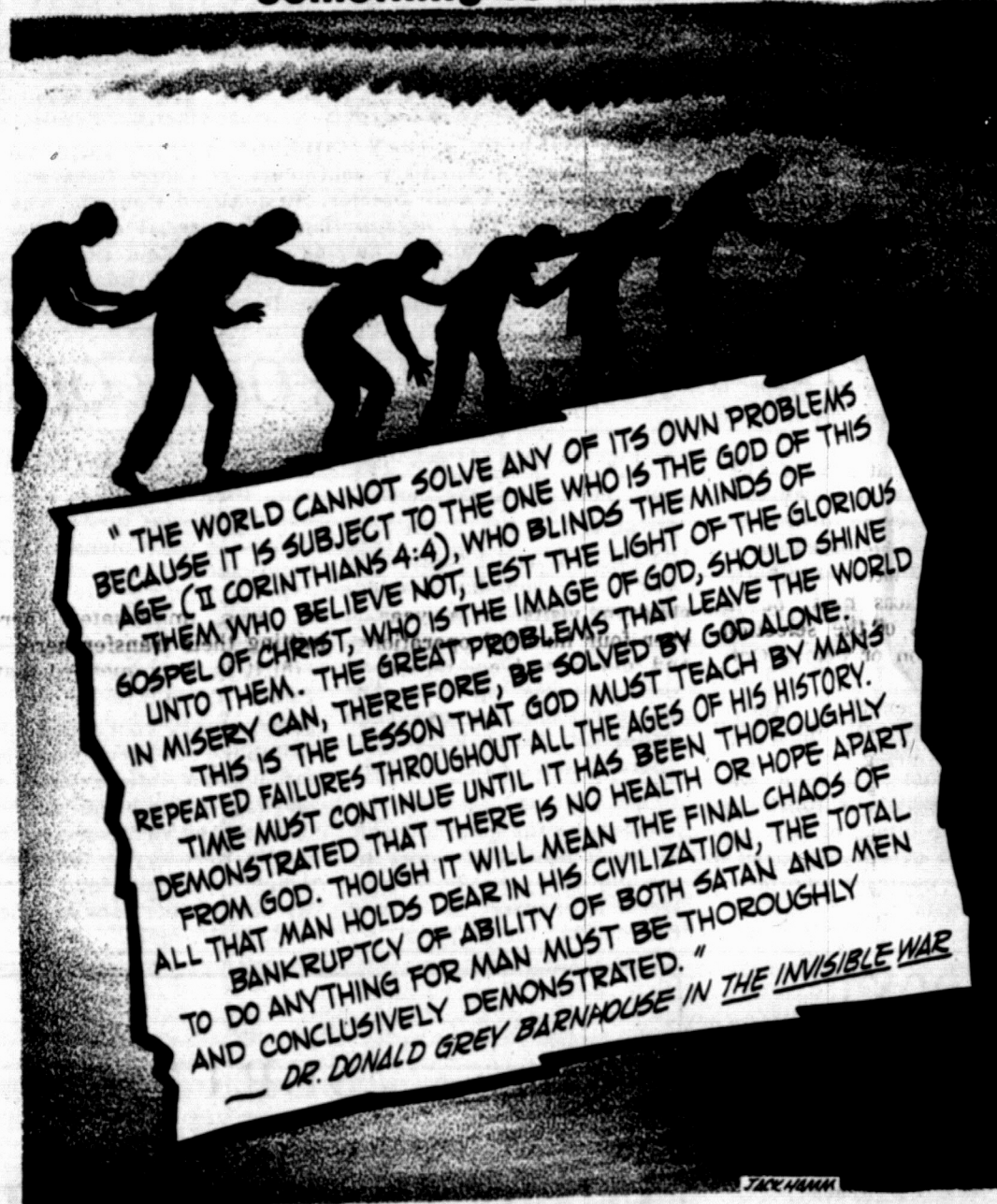
Though there is no mandatory retirement for the Standard editor, James reached the minimum retirement age of 65 in March.

James told the board that he was undecided about what he would do when he retired, but he wanted the board to be thinking about a possible successor.

A native of Oklahoma, James joined the Standard's staff as editor and general manager after serving as pastor of the First Baptist Church in Vernon for 17 years. Prior to his pastorate at Vernon he was pastor of First Baptist Church, Cisco.

The world premiere of a film depicting colonial America's Bible shortage, and telling how the American Bible Society was formed, will be held in New York early in 1966.

Something To Consider



"THE WORLD CANNOT SOLVE ANY OF ITS OWN PROBLEMS BECAUSE IT IS SUBJECT TO THE ONE WHO IS THE GOD OF THIS AGE. (II CORINTHIANS 4:4). WHO BLINDS THE MINDS OF THEM WHO BELIEVE NOT, LEST THE LIGHT OF GOD, SHOULD SHINE INTO THEM. THE GREAT PROBLEMS THAT LEAVE THE WORLD IN MISERY CAN, THEREFORE, BE SOLVED BY GOD ALONE. THIS IS THE LESSON THAT GOD MUST TEACH BY HIS HISTORY. REPEATED FAILURES THROUGHOUT ALL THE AGES OF HIS HISTORY DEMONSTRATED THAT THERE IS NO HEALTH OR HOPE APART FROM GOD. THOUGH IT WILL MEAN THE FINAL CHAOS OF ALL THAT MAN HOLDS DEAR IN HIS CIVILIZATION, THE TOTAL BANKRUPTCY OF MAN MUST BE THOROUGHLY AND CONCLUSIVELY DEMONSTRATED."

— DR. DONALD GREY BARNHOUSE IN THE INVISIBLE WAR

Newest In Books

SIMPLE SERMONS FOR TIMES LIKE THESE by W. Herschel Ford (Zondervan, 135 pp., \$2.50).

This twenty-first volume in the author's "Simple Sermons" series is another volume of timely sermons on themes of deep concern to Christians in these difficult times. Such subjects as: Is the Old-Time Religion Sufficient for this modern Age? What's Right with the Church, The Neglected Truth of our Lord's Return, and a number of sermons on Christ and salvation are sermons for the times. Dr. Ford's sermons are Bible-based, simple in outline, rich in illustration, and clear in application.

THE PSALMS IN OUTLINE by Roy Clark Maddux (Baker, 73 pp., \$1.95).

An Arkansas Baptist pastor presents outlines of every one of the 150 psalms. Most of the outlines were first used in prayer meeting in a church which the author pastored. The book is one of the "Minister's Handbook Series" published by Baker.

THE EPISTLES OF JOHN by John R. W. Stott (Eerdmans, 230 pp., \$3.00).

This Volume 19 of the Tyndale Bible Commentaries. It is a well written, concise commentary for laymen, teachers and ministers. After an introductory section which covers

many important matters relative to the books, the author gives a clear outline, and then a paragraph by paragraph commentary. Doctrinal matters are discussed clearly and the message of each book is fully and effectively presented. This entire set is prepared in such a manner as to be very helpful to the average student of the Word of God.

A CHRISTIAN INTRODUCTION TO RELIGIONS OF THE WORLD by Johannes G. Vos (Baker, 75 pp., paper, \$1.50).

A brief and informative book on the major non-Christian religions of the world. In introducing the subject, the author has several chapters concerning the origin of religion and the meaning of religion in men's lives. Then a special study is made of Hinduism, Buddhism, Confucianism, Shinto, Mohammedanism and Judaism.

NOTHING TO WIN — BUT THE WORLD by Clay Cooper (Zondervan, 152 pp., \$1.95).

A forceful new book about missions at the crossroads. "An Iron Curtain, yes," says Mr. Cooper, "but there is no Iron Ceiling. God sees the needs of the entire world and His Word still provides direction for our modern-day programs of world outreach."

MOODY'S LATEST SERMONS by Dwight L. Moody (Baker, 126 pp., \$1.95).

Reprint of a book originally published in 1900, and including eight of Moody's last sermons. The fervor and spiritual power of this great preacher is found in each message.

MISSISSIPPI GOVERNMENT ALMANAC AND BUSINESS GUIDE FOR 1965 (United Republican Fund, Jackson, 249 pp., \$5.00).

A large and attractively printed book, giving much valuable information primarily about Mississippi and its counties. The first chapter presents introductory materials concerning the state, its people, its geography, its economy, etc. This is followed by chapters on the federal government, and the government of Mississippi, with listing of officials, committees, organizations, etc. Leading manufacturers, Chambers of Commerce, Major Business and Professional Associations, News Media, and Educational Institutions are listed. This is followed by a county by county survey of the entire state, giving a brief description of the county and its history, a presentation of its economy, population, etc., and a full report on each county government. The book is profusely illustrated with many photographs. It should be a valuable handbook on Mississippi.

The Baptist Forum

Summer Missionaries

Mississippi Pioneer Missions Committee
Jackson, Mississippi
Dear Friends:

This past summer I was sent out as a summer missionary by the Home Mission Board to the state of Montana. I have seen what a wonderful job Mississippi is doing in helping the Baptist churches in Montana. The summer workers sent out under the Mississippi Pioneer Missions were really a great bunch of college students and were an inspiration to me when times were rough.

Keep up the good work and may God bless you. Sincerely yours, Ken Swafford (Student) University of Illinois, Champaign, Illinois

Suggests Alternate Board Members

Dear Sir:
I know it's the usual policy of each association in the state to elect "a member to serve on the State Board." My knowledge of the procedure

is limited, but I do see the value or need of an alternate to be elected by each association to serve in case the elected Board member would not be able to attend all of the meetings for a three-year term.

It's a usual rule to have an assistant or alternate to serve on boards or associations. Why couldn't this be followed here?—Garland McInnis, Pastor, Southside Church, Hattiesburg.

Gulfshore Shall Recover

Dear Dr. Odle:
Thank you and the others for going to Gulfshore after "Betsy," and thank you for your article in the last Record. I was on the staff there in 1964, and it is a place that is very close to my heart. I appreciated your details, particularly the one about the switchboard, for that's where I worked most of the time.

It is sad, but we shall recover. Gulfshore is a big part of Mississippi Baptists.

Anita Lazenby
Box 1447
Meridian, Miss.

Rome Council Gives Ideas On Freedom

(Continued From Page 1)
so recognized in the juridical structure of society as to become a civil right, to which every man and every religious body may legitimately lay claim. The preservation of this right is the concern both of the people and of the government, each in their own way."

3. "And lastly, the Council declares that from this affirmation of religious liberty it does not follow that man is under no obligation whatever in matters of religion, or that he is emancipated from God's authority. Nor does religious liberty imply that man may esteem the false and the true as of equal value, or that he is dispensed from the obligation of forming for himself a true opinion in matters of religion, or that he may arbitrarily decide whether, and in what religion, and in what way he will serve God. This matter of religious liberty therefore leaves intact Catholic doctrine regarding the one true religion and the one Church of Christ."

Limited To Freedom
The religious liberty declaration is limited to freedom as a civic right. The problem of "internal" freedom within the Roman Catholic Church is not touched upon in the document. This fact is deplored by the liberal element in the church, but they are willing to settle for this declaration at the present, knowing that the implications will inevitably spill over into their own fellowship. Eventually the problem of freedom within the church will have to be faced, but this declaration on civil religious freedom is the most that can be hoped for at the present.

The present document, which is the fifth revision, is not the final declaration that will be promulgated at the end of the Council. The debate produced a number of suggestions for changes and improvements. These will be carefully considered and worked into the final statement.

There are many points of strength in the document and some points of weakness. The following list of quotes is not an effort to separate the two, but it illustrates what the Roman Catholic Church is trying to say.

Conscience: "Man always becomes aware of and recognizes the dictates of this divine law through the medium of his own conscience; and this too contributes to the dignity of the human person. In all his actions, therefore, every individual is bound to follow his conscience faithfully, so that he may finally come to God, his last end."

Coercion: "Everyone is well acquainted with that moral principle, which forbids that anyone be forced to act contrary to his conscience in matters that pertain to religion."

Limits of Government: "The competence of civil authority is limited to the terrestrial and temporal order with this deliberate intent, that the human person may freely and without hindrance tend towards his ultimate end in accordance with his own conscience. Civil authority must therefore be regarded as going beyond its bounds, when it interposes itself in matters which have to do with man's directing himself towards God."

Limits of Freedom: "The right to freedom in matters of religion is exercised in human society. . . . In the exercise of their rights, both individuals and social groups must have regard for the rights of others and their own duties towards others."

"Civil society has the right to protect itself against the abuses that may arise on grounds of the requirements of religious liberty. It is the duty especially of government (civil authorities) to provide this protection, not however in an arbitrary fashion, but

in accordance with such norms of law as the needs of public order demand.

"Public order is that good of society, which requires the adequate maintenance of public peace, the proper preservation of public morality, a peaceful accommodation of the equal rights of all the people, and the effective protection of those rights."

Protection of Freedom: "The defense and advancement of the inviolable rights of man is the principal duty of any civil authority. Government therefore must effectively undertake, by just laws, the defense and protection of the religious liberty of all the people. It must also see to it that the equality of all the people before the law is never infringed for reasons of a religious nature."

State Church Possibility
"From this it follows that it is wrong for any government to impose upon the people, by force or fear or any other unjust means, the profession or rejection of any religious creed, or to prevent anyone from entering or leaving a religious body. It is all the more contrary to the will of God, and a violation of the sacred rights of the individual and of the family of nations, when force is used in any way whatever to abolish or to repress religion itself, whether in the whole human race, or in some particular locality, or in a given religious group."

Possibility of a State Church: "This policy of religious liberty, however, does not prevent the granting of special recognition, in the constitutional law of a state, for some one religious body, when the historical circumstances of the people warrant it. But this should be allowed only with the understanding that at the same time the right of all the people and of all religious bodies to freedom in matters of religion is duly recognized and observed in practice."

Religious Bodies: "The religious liberty, to which individuals are entitled, must also be recognized as the right of religious bodies. . . . so that they will be able to govern themselves according to their own laws, pay homage to the Supreme Being with public worship, assist their fellow members in the practices of their religious life and nourish them with their religious doctrine. They must also be able to promote those institutions in which their members cooperate in ordering their lives in accordance with their religious principles."

Rights of the Family: "Every family, inasmuch as it is a society in its own basic natural right, has the right freely to regulate the religious life of the home, under the direction of the parents. To the parents, however, belongs the right to determine the kind of religious training to be given to their children. Furthermore, the government must recognize the right of the parents to choose, with complete freedom, their schools or other means of education, and in view of this freedom of choice, no unjust burdens should be imposed upon them. Government therefore violates the rights of parents, if it makes obligatory a single system of education, from which all religious training is excluded."

Conclusion: "It is indeed obvious that all peoples are daily becoming more and more one, that men of different culture and religion are bound together by closer relations, and that the consciousness of one's own personal responsibility is increasing. In order, therefore, that peaceful relations and harmony may be restored and confirmed, it is required that throughout the world religious liberty be made secure by effective legal safeguards and that due respect be had for the highest duties and rights of men to lead a religious life in society with freedom."

VATICAN CITY (BP) — The vote by Vatican Council II in support of religious liberty in principle closed a sharp debate among the cardinals and the bishops. The exchanges pitted two American cardinals, 22 Italian bishops and a Dutch cardinal against a minority voice of French, Italian and Spanish cardinals. The vote was 1997 to 224.



PARAMOUNT CHIEFS: Southern Baptist Convention President Wayne Dehoney (left) of Jackson, Tenn., recently returned from a mission tour of Africa where he was made a "paramount chief of the Bassa Tribe" in Liberia, bestows the chieftain robes of the Bassa Tribe on another honorary "Paramount Chief," Porter Routh, executive secretary of the SBC Executive Committee. Dehoney returned to the United States with authorization to make the presentation from W. R. Tolbert, president of the Baptist World Alliance and vice-president of the Republic of Liberia. Dehoney said as "paramount chief," Routh would speak with "great authority and wisdom." It also entitled him to take ten wives. (BP Photo)

Cardinal Francis J. Spellman, New York, led off the debate in favor of religious liberty. He said that the declaration before the Council lays down the principle that every man must be free from any and all forms of coercion in matters of religion.

"Because so much importance is attributed today to the dignity of the human person, our present schema is a real answer to the requirements of modern times," he said.

Cardinal Richard J. Cushing, Boston, in strong terms and in a loud voice defended religious liberty. He said that "denial of the right to religious liberty usually brings on the denial of many other civil rights."

"I am not afraid of the gospel of freedom," Cushing declared. "There are dangers everywhere but one of the greatest is the negation of liberty. We must preach the whole gospel and a beginning would be the approval of this declaration," he said.

On the other hand, Cardinal Ernesto Ruffini, Palermo, Italy, attacked the proposed declaration on religious liberty. He said that it is ambiguous to state that the role of civil government is limited to the temporal order.

Ruffini said that since all authority comes from God, the state is under obligation to worship God. He attacked the separation of church and state by quoting from Pope Leo XIII and the Syllabus of Errors by Pius IX.

The Italian bishop defended concordats between the Vatican and certain states that now restrict religious liberty of non-Catholics. "Nothing," he said, "should be done to infringe upon agreements now existing with special governments. Where the state recognizes the Church and her rights, nothing should be done to change this."

VATICAN CITY (BP) — Pope Paul VI opened the fourth and final session of Vatican Council II by announcing the new "Episcopal Synod" that will assist the pope in governing the Roman Catholic Church.

This step on the part of the pope eased considerably the tension and fears of those who had misgivings about his willingness to implement the decrees of the Council. Last year in the Constitution on The Church the Council opened the doors to further development of the role of the bishops in church affairs as over against the Roman Curia which has dominated the church for many years.

Prior to the opening of the fourth session there were strong fears that the pope would submit to the pressure of the Roman Curia and would give only token authority to the bishops. His announcement at the opening session went a long way toward allaying these fears.

In an hour-long speech Paul VI deliberately and intentionally avoided any discussion of the issues to come before the Council in its closing session. This was done, he said in addressing the bishops, to give them maximum freedom in their discussions and decisions without being hindered by previously announced positions by the pope.

In addition to the bishops of the world and their assistants, there are present for the Council 65 or more Protestant "observers," and 15

Nominations For MC "Alumnus" Being Received

Nominations for "Alumnus of the Year" for 1965 at Mississippi College are now being received, according to T. N. Touchstone, Jackson, chairman of the committee making the selection.

Mr. Touchstone heads a group of six other prominent alumni who are seeking names to consider for the top honor given by the college each year at Homecoming. The selection is made by secret ballot.

Mr. Touchstone stated that alumni wishing to nominate a person for the honor may do so by submitting the nominee's name in writing to him at P. O. Box 4585 in Jackson or by writing to the Director of Alumni Affairs, P. O. Box 27, Clinton.

"We urge that persons submitting names also include a brief summary as to why the person should be considered," said the committee chairman. All nominations must be in the hands of the selection committee on or before Oct. 20.

Announcement of the "Alumnus of the Year" winner will be made during the annual business meeting of the Alumni Association set for Nov. 20. This date has also been designated as "Homecoming" at the college, with the Choc-taws meeting Livingston (Ala.) State in the featured grid clash at 2 p.m. on Robinson Field.

Jordan Baptists Feast On Rice And Goat's Meat

Church members and guests feasted on mansaf — national dish of Jordan — when the Jerusalem Baptist Church in Jerusalem, Jordan, observed the first anniversary of its organization on August 29.

Mansaf, explains Mrs. J. Wayne Fuller, Southern Baptist missionary, is a dish of rice and goat's meat, served on commemorative days or in honor of special guests. The feast was held outdoors at the church's newly purchased property, after a special service in its rented chapel.

A progress report given on the occasion revealed that during the year the church had increased its membership from 18 to 34 and had also established three preaching stations. It conducts bi-weekly worship services in private homes in nearby Madaba and Ramallah and a monthly service at a school for the blind in Beeth Hanina.

Pastor of the Jerusalem church is Rev. Anis Shorosh, who was educated in Clarke College, Newton, Miss., Mississippi College, Clinton, and New Orleans Seminary.

"guests" of the Secretariate. Just outside the doors but with ears wide open and their pens engaged in voluminous writing are hundreds of news reporters and communications persons. There are 28 world Christian communions represented in the list of "observers."

Conspicuously absent from the list of "observers" and "guests" are the Baptists, although there are Baptist news reporters present to interpret the Council for Baptist publications.

A DOCTOR CONSIDERS—

The Hospital Issue

By George D. Purvis, M.D.
Jackson

Christ in his lifetime showed that healing is a ministry; it follows that health care is a ministry for Christians. Mississippi Baptists have responded to the need for the Christian care of the ill by providing the Mississippi Baptist Hospital. Can we—shall we—continue to provide an adequate, worthy healing ministry?

The following ideas have been stimulated by previous articles in The Baptist Record, especially that of Mr. Owen Cooper in the September 2, 1965, issue. They are presented from the viewpoint of a physician, a member of the medical staff of the Mississippi Baptist Hospital. That institution for forty years has supplied medical leadership in our state and has provided superior medical care and services. It has offered opportunities for varied, specialized and intensive programs not otherwise available and has functioned as a hospital is well demonstrated when one studies the history of the Mississippi Baptist Hospital. Early it sought to supply the medical needs of individuals requiring emergency care, regardless of their financial state. The needs of crippled children were recognized over thirty-five years ago and provision for their care was begun on a free basis by the hospital. Increased facilities and special care for the blind, the handicapped, the cancer victim, and the mentally disturbed were progressively provided by the hospital and by the specially trained physician staff members. Through the years demands placed upon the Baptist Hospital for increased amounts of these services, which were available only through its special facilities, resulted in need for providing payment of the cost of hospitalization for those served. An example of such a service at the hospital is: over 4,000 outpatient crippled children visits in a year—over four hundred operations and many other inpatient hospitalizations for crippled children in a year—\$70,000 to \$80,000 per year paid the hospital by government funds for hospitalization of crippled children covering 75% of the actual hospital cost.

Present Programs
If the present program of operation of the hospital is to be continued, certain existing circumstances must be recognized:

(1) Patients must wait three to four weeks for admission to the hospital if their condition is not an emergency.

(2) A waiting list of about 75 or more patients with semi-emergency conditions requiring priority for admission is constantly an admission office problem.

(3) The emergency room is frequently so filled with patients awaiting emergency admission to the hospital (they may have to stay there overnight or longer) that sometimes new emergency patients have to be treated in corridors.

(4) Some referral patients from hospitals in other communities requiring special care are being sent to cities in other states since our overcrowding prevents the hospital from immediately permitting their transfer here.

(5) It is recommended that hospital occupancy rate should not be over 80-85% while that for the Baptist Hospital is above 95%. This means that actually the hospital is maximally occupied at all times with no time for adequate housekeeping measures, redecorating or repairs.

(6) Because the hospital has not complied with requirements for receipt of fee payments from the government for services previously subsidized, all hospital charity services of subsidized have been discontinued since July 1, 1965.

(a) Crippled Children's work as sponsored by the Mississippi Crippled Children's Service had to be moved to another hospital and to private physicians' offices where facilities are so limited that the surgical and hospital treatment has had to be decreased by about one-half.

(b) The Cancer program at the Baptist Hospital has been discontinued. This had been an active, free clinic sponsored by physicians in this area for those with cancer who were unable to pay for their own care. Some of its expenses and hospitalization costs had been government subsidized.

(c) Work for the programs for the blind has been terminated as part payment for it was government sponsored.

(d) Hospitalization of clients of the Vocational Rehabilitation program has been stopped. This is another government sponsored program which provides treatment for handicapped or disabled so they may be given vocational training to help them become self-sufficient.

(7) Since the above services have been discontinued, the training programs for nurses, interns and residents are in jeopardy because those charity services had been the source of much of the material for the training programs. These programs stimulate improved patient care and help relieve the critical shortage of medical personnel.

However, they pointed out an immediate need for study of the hospital plant because they considered most of the facilities obsolete and surpassed by the facilities of other hospitals in our community. They recommended employment of a consultant architectural firm for recommendations regarding future developments by the hospital as to size, type, etc. Those physicians expressed their belief in a need for aggressive leadership to improve nursing care of patients and stimulate pride of the personnel in the provision of dedicated services of the patients. They recommended improvement in efficiency of plant and maintenance and increase in the number of hospital beds or rooms. They further suggested that the Baptist; of Mississippi be better acquainted with the Christian mission of the hospital which should make them aware that it is deserving of more active support of the Convention.

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(8) The hospital has no affiliation for nursing home care of patients who could be adequately cared for in minimal

care units when they no longer require the intensive care provided within the hospital.

(9) No minimal care facilities are available at the hospital for care of the aged and for those who require extensive diagnostic tests.

(10) We are faced with the immediate demand which will be placed on hospitals for more beds and longer term hospital stay by those receiving Medicare. However, those probably cannot be treated at the Baptist Hospital unless it complies with government regulations.

Can We?

Can we allow "status quo" to continue in this institution which has been the leader, the most aggressive and progressive in our state? What is the other side of the coin? The future of this institution is either that of another community hospital with limited services and limited ministry, or with vision its horizon is unlimited. Provision can be made for financing the building of a complete new and larger facility — this is the recommendation of the consultant firm referred to above. The present facility can be used for nursing home care, care of the aged, for a center where the disabled or handicapped are assisted in becoming self-sufficient, and/or for a minimal care area for patients receiving diagnostic tests.

Can we Baptists find the means by which this can be done or shall we continue turning away the needy? Can we join the people of our community, our state and our nation in ministering to the needs of our people in a Christian manner and thereby further the ministry Christ demonstrated?

Financial status should not be the factor which determine whether or not a person in need shall benefit from a Christian Mission. If the specialized services for the needy patient unable to pay are to be stopped, why should his hospital, a self-sufficient business, be called a Christian mission of our Baptist Church?

African Doors - -

(Continued from page 1)
that country's vice president, W. R. Tolbert, recently-elected president of the Baptist World Alliance.

Made "Paramount Chief"

Tolbert had made the Southern Baptist president a "Paramount Chief" of the Tribe of Liberia, and had authorized Dehoney to return to the United States and make the convention's executive secretary, Porter Routh of Nashville, another "Paramount Chief" of the tribe.

While bestowing a flowing tribal and chieftan robe on Routh, Dehoney quipped that the privilege also entitled Routh to take ten wives "if you want to."

"Thank you very much," replied Routh, "but one is enough."

Dehoney then outlined the advances made recently in Baptist missions work in Africa, saying he was so thrilled about the mission opportunities and dynamic response in Africa that he wished he could stay.

In Liberia, Dehoney said it was refreshing to see the country's vice president, a Baptist pastor, going across his country with a single purpose, talking always of the need to win Liberia for Christ.

In Ghana a strange paradox exists, he said. Here a socialist state with a strong communistic influence has ordered 500,000 Bibles to place in the public schools for each student.

In Nigeria, Dehoney attended the First Baptist Church of Lagos, and the crowds were bigger than those at his own church in Jackson, Tenn., he said. More than 2,000 people crowded into the church, many having to look in the windows and stand.

In the Kaduna area of North Nigeria where the Moslem people of the Hausa Tribe live, more than 2 million people were confronted with the gospel message during an Evangelistic Crusade, recently, he said. At the First Baptist Church of Kaduna, a total of 175 persons were baptized at one service, he said.

"SPEAKING IN TONGUES"—

Concerning Glossolalia

By Cecil Roberson,
Missionary
Nigeria, West Africa

As a young man I courted a "Holiness" girl. I had my introduction to glossolalia when she informed me that she had "spoken in tongues". When I pressed her for further information, she replied that she did not know what she had said, as there was no "interpreter" present on the occasion. With all due respect for this fine Christian woman I concluded then, and still feel, that she had simply imitated what she had heard from others; feeling that it was expected of her as an evidence that she had "gotten the Holy Spirit".

I am implying above what I would now like to make more explicit. Glossolalia (horrid word) is a real experience, when it comes naturally. One's understanding of its meaning may be faulty when it is interpreted from a subjective position.

Admitting that I am proceeding from a purely objective position—I have never "spoken in tongues"—I offer some thoughts that have come to me while studying related experiences of others. It may be that an explanation is required for my considering glossolalia—as a religious experience—in a category with other psychic phenomena. This is for the purpose of convenience in study only; though one cannot deny relationships of a psychological nature between this and similar experiences that are usually not associated with religious causes. It would be very much regretted if we found that we had, by such associations, seemed to have demeaned those who have had such experiences.

In order to avoid confusion I feel that we should consider the "speaking" and the "interpreting" "in tongues" as being not only two separate but also two unrelated processes. I believe that an error fatal to a proper understanding of this phenomena has been made by trying to understand it as one spiritual complex—with the speaker at one end and the interpreter at the other.

A Fraction

Further, it is necessary to separate and discard from consideration those "speakers in tongues" who have simply imitated of others whom they heard "speaking in tongues" (but who, most likely, were in turn imitators of others before them). By this time we have likely reduced the bona fide cases of glossolalia to a very modest fraction of the total of pretenders. It is of this fraction, however, that I write as I try below to analyze their experiences and the steps that led to such incidents.

In a city where there was a season of "revival" there was, for an extended period, a widespread epidemic of glossolalia. A Jew attended several of the meetings and observed people in the glossolalial state as he explained later, to enable himself to refute its authenticity more forcefully. In a private meeting, when the "Holy Spirit was sought" he appeared in the doorway. A young girl arose, pointed toward him, and began to "speak in tongues". He stood transfixed it seemed, and then knelt to pray. He then remained to confess his sins and make a profession of faith in Jesus as his Savior. Later he professed to hear, while he stood in the doorway, this young girl speaking to him in Hebrew, condemning him for his sins and warning him of approaching damnation.

Re-consideration.

Now what have we found here? In order to understand what happened we must reconsider the foregoing circumstances. For quite an extended period of time—perhaps months—this Jew had concerned himself, similarly to the manner in which Saul of Tarsus had done, with the doings of a Christian sect.

He had attended their services which included not only "speaking in tongues" but also the preaching of the Gospel, singing of hymns, prayers, confession of sins, sincere demonstrations of Christian brotherhood and reading of Scriptures.

In short, he had been sub-

jected to many influences designed to bring one to a state of repentant re-examination of his soul. Gradually he had proceeded from a state of cynicism through a more mild state of curiosity to a third state of acceptance. And when he again entered into the emotionally charged atmosphere of yet another meeting, the walls of his former impregnable fortress of cynicism had eroded and he stood, singled out by the accusing finger of this young girl, vulnerable to the doctrine in which he had, several times previously, been so eloquently submerged. Like Saul on the Damascus road he quakes in fear, and drops on his knees.

Subjective State

I maintain that at such a moment as this he was in an extremely subjective state of mind, and in addition was charged with emotions which brought him to a greatly anxious and sensitive mental awareness. Falling on the ears of one not so pre-conditioned, the sounds issuing from the lips of the girl would have been interpreted as a jabber of meaningless, incoherent noises, as indeed they were. I believe it pertinent to ask here, Why did this Jew not hear a message in Spanish, French, or an Eskimo language? The answer to this question is the key to what happened to the "interpreter" at this point. He was a Jew; and the tongue of childhood for him was Hebrew. It would have been impossible for him to have "interpreted" in a language that he did not know.

Another incident in an actual case history will serve here to illustrate the state of mind into which this man had been induced. A woman convalescing from an operation attended by quite a lot of pain had been drugged heavily. A temporary psychotic state of mind was evidently thus produced. While I was visiting her in the hospital room she asked, "Can you hear that music?" I listened, as did the female friend who sat opposite the patient's bed, and each of us answered negatively. The patient insisted that she heard voices singing hymns. Further, she was able to detect a change from one hymn to another and could tell whether the singers were composing a quartette or a choir. Incidentally, when we turned off the air-conditioner, she heard no more music until it was turned on again.

I could only conclude that the drugs had produced a state of mind in which she, from the monotonies of a machine, could create the illusion of music. Following the same line of reasoning as that used in the case of the repentant Jew, I feel that if the patient had not known hymns before, she would never have heard hymns at this time—but could have heard folk music, jazz, or rock-'n-roll (if these types were a part of her musical repertoire).

In the first case cited-involving the Jew as "interpreter"—I would not care to elaborate on the other end of the seeming complex—the young girl. I am personally convinced that her part in this was phony, and thus negligible. A young girl, following a pattern which was by this time fairly well stereotyped—and artificial—produced sounds that are utterly without meaning. To follow any method of investigating her experience would be to invite frustration and confusion as the whole thing is a phony fraud when artificially and arbitrarily produced.

Perhaps we would save our reputation for charity here by adding that we do not question the outcome of the experience of the Jew. He might have been converted, for all we know. It is not really ours to judge whether he was or was not saved.

The Acts

Let us now turn to the second chapter of Acts in which is recorded the incident which started this whole matter. Here it is recorded in verse 1, "they (the apostles) were all with one accord in one place". Expectant (Had Jesus not foretold them that the Holy Spirit would come?), charged with emotion (Had they, his closest followers, not been recently converted from a materialistic conception of



EVANGELIST USES 'BOTTLE' MINISTRY—MONTGOMERY, Ala.—Jewell Pierce, a Methodist evangelist, is not discarding old bottles—each contains a gospel message. Since 1938 he has tossed 31,100 messages into the Coosa River in Alabama, which takes them to the Mississippi River and Gulf of Mexico. Mr. Pierce has had responses from more than 6,000 people in nine countries, one as far away as Salonika, Greece, where the bottle was found 13½ years after its launching. (RNS Photo)

Christ's kingdom?), without precedent on which to lean for guidance for their conduct; they knew nothing but to assemble for the Jewish annual festival of Pentecost like little children seeking solace in companionship, and wait for an experience, the physical attendants of which they dare not anticipate.

Small wonder that the Spirit's entry on the scene was reported by Luke, the writer of Acts, to have been attended by wind, fire, and excited garrulousness. These were characteristic of elemental human experience and represent most basic, simple reactions to deep emotions.

As Luke must have had the story from one of the apostles, we may safely assume that the description in the Acts of the Pentecostal experience was that of Peter, James, John, Andrew, or one of the others of Jesus' disciples. It was therefore Peter's (or James' Andrew's, etc.) version that made the Spirit's advent attended by "wind" and "fire". Could this have been the "aura" of light and the rush of sound reported by others under the influence of other types of strong emotional pressure? I believe so. But let it be clearly understood that I do not subscribe to the theory that it was simply a fantasy of the minds of these simple men.

Peter

Here I would like to call the witness, Peter, to the front, to give his version of what happened:

I denied that those "speaking in tongues" were drunk. It interests me here to find that Peter seems called upon to answer those who made this accusation, and offered this explanation of the sounds which issued from their lips. Again, what manner of people were these who so far disagreed with the others as to interpret these sacred (?) sounds as the mouthings of inebriated men? My answer to this question is that they were people who were not mentally (or spiritually) pre-conditioned and ready to form from these elemental sounds a "message" with meaning. Only a section of those who heard the apostles interpreted the sounds as a message pertaining to the "wonderful works of God".

2. Luke neglects the means and favors the meat of the "message" they were "speaking". The "interpreter" seems to have "heard" a message, (according to their own expression) telling of "the wonderful works of God". Luke heard this from someone who was there, presumably. Or perhaps he was told by a Median, Parthian or Cretan Jew who related how he "heard" the message. If Luke had it from an apostle, it was twice re-told to appear in the Books of Acts. This broadens the latitude of choice in detail. (1) The itinerant Jews tell the apostles what they (the itinerant Jews) heard them (the apostles) say. (2) Yet Peter does not see fit to elaborate on that "message"; but goes on to relate the whole incident to Old Testament prophecy. (3) One gets the impression that the apostles were unaware of any "message" in what they said

on this occasion until the itinerant Jews informed them. All the ear-marks of this first experience identifies it with modern glossolalia.

3. To the itinerant Jews thus far impressed by this "message" it remained only for them to lose the restraining bonds of Jewish pride and worldly lust to make them amenable to the message of salvation. In the hearty, cleansing, health-giving atmosphere in the presence of Spirit-filled men of God who, as Peter did, boldly identified Jesus with the traditionally expected Messiah, the strength of these bonds were dissipated and they became as children in a new relationship to God.

Tongues

I am personally convinced that the "tongues" (languages) with which the apostles spoke on this occasion had no more coherence than would a label of sounds produced by any other group of people under the influence of a spiritually traumatic experience. Take a moan of anguish as Peter remembered that he had so lately denied his Lord, add to this a groan from Thomas as he remembered his doubts of Jesus' words, an exclamation from John, a murmur from Andrew, and then, as the excitement mounts, a flood of animal-like noises that burst from hearts too moved to articulate clearly the deep feelings of their souls; and you soon have the raw materials of emotion-packed sounds so stirring as to bring prepared men to a condition of spirit in which they would see, hear and feel the "wonderful works of God". The best we can do in trying to describe what they heard, is to say simply that they were impressed. It was, and is, Peter's sermon that represents the important message; the message that brought light and salvation to their souls.

Soul-Searching

Thus it is with us all. Glossolalia, or "speaking in tongues", is no more to be sought than any other emotional experience. The soul-searching, the reflection on one's past conduct, attitudes and relationship to God, along with the other real factors which produced the Pentecostal experience, topped with a message from God's Word, is likely to reproduce that experience—with some new side-effects. Has this not happened in many services in many Baptist churches? And who knows in how many other churches? It may happen to you. But it will climax a season of tearful, soul-searching quest for a deeper relationship with God. And it will stir the bowels of your soul and elicit sights, sounds and feelings at once too awful, too tender, too profound for more than the most elemental efforts at articulation.

It is therefore no miracle, though it is wondrous. And for one to expect that after such an experience he has a sort of monopoly on the power of the Holy Spirit of God, is to entertain a delusion of grandeur—which, as you must know, is a pathological condition, my friends.

Life In Russia

By Dr. Bob Ramsay
Pastor, Brookhaven

(Continued from Last Week)

Moscow Baptists

They have gladly accepted their role to be servants of the Lord Jesus even though their relationship with Christ places them in jeopardy with the State. They are a friendly, responsive people who are hungry for fellowship with those who love the Lord in the lands from afar. At the close of the service when they sang, "God Be With You Until We Meet Again," we were overwhelmed. Services are held on Tuesday, Thursday, and Saturday nights, and three times on Sunday in order to accommodate all the people who want to come. To be able to claim that there is religious freedom, the Communist state allows one church for each denomination in each city. I say "each." I only know that this is true with the Russian Orthodox and the Baptist Churches. Further, these churches are located with the exception of the Moscow Baptist Church in remote sections of the city and are fenced about. To the Communist anything of a spiritual nature is like a contagious disease to their system.

The Kremlin

Wednesday, August 25, we were taken on a tour of the Kremlin. In the Armory Museum we saw various items associated with Russian history for more than ten centuries. It is impossible to estimate the dollar value of the collection. We saw a perfect symbol of the oppression of the people by the Russian Orthodox Church which was "hand and glove" with the Czars. It was a robe of costly jewels, mostly pearls, which the priests wore. The robe alone weighed 47 pounds. One person would spend a lifetime making the robe and would often go blind doing the fine needle work. Consequently the robe with crown, weighing an additional 15 pounds, gave the priests a burden to bear—a strange burden indeed!

We joined the "never dying line" and visited the

Mausoleum of Lenin. What we saw indicates that Lenin was a small man, that he is frozen, and that he is their god, and that he is quite dead. Elite soldiers would not allow even a whisper as the crowd marched through two abreast. The expression of innumerable multitudes of faces all across the USSR, from the Baltic Sea to the Black, indicates the utter soul-poverty of a people who deny the existence of God, who make a mockery of Christ, and who worship a corpse.

Before leaving Moscow for Odessa on the Black Sea on August 26, two of us took a short cut to the subway station, got lost on purpose, so we could see behind the vast apartment buildings fronting the main streets. Sure enough, as we had expected, there were slums, log huts, and everything else one would expect in slum areas. How this economic system holds together and continues to conquer the masses are mysteries for sure!

In Odessa we had an unusual experience. On Saturday night, in a remote area of the city, we went to church. Our communist guide was quite cooperative. She translated for us. Rather strange sight to greet God's people in the name of Jesus Christ through the lips of a devout atheist! Again the innumerable host was there. As we spoke, they were very responsive—quick to stand up or bow, to speak out. Their friendliness to us was exceeded only by their devotion to Christ. Sunday morning when we arrived at the church, five ladies and one of the ministers met us with flowers. Again we were overwhelmed with mixed emotions. Some of the songs they sang had melodies we knew. They have so little, and they demonstrate so much love and loyalty to the Saviour that we felt unworthy to be in their presence. Unashamedly we wept as we witnessed the intensity of their devotion to Christ.

MORE LATER.

No Pulpit, No Building...

Betsy Destroyed Them All

NEW ORLEANS—James E. Coney has been the pastor of Delacroix Baptist Church in South Louisiana for six years. Today he has no pulpit, no building, no pasturism. Hurricane Betsy destroyed them all.

"I evacuated with my family only two hours ahead of the storm," said the missionary pastor. "During the night, the church was lifted from its foundation and smashed miles from where it originally stood. The pasturism collapsed, along with the homes of many of my members. Hardly anything in the area is still standing."

A third-year theology student at New Orleans Seminary, Coney had planned to commute everyday from his home at Delacroix to his classes. Now he will have to commute every weekend from the campus, where he has a room in the dormitory, to his still-flooded church field.

His wife, three children and a foster child, are staying with relatives in Jackson. Their only possessions are three suitcases of clothes.

"I feel that I must continue my ministry with the people of Delacroix, even though it means being away from my

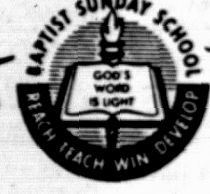
own family for a while," said the minister. "Many of my church members lost all that they had and need the message of hope and Christian love more than ever. This is a rare opportunity for service."

It will probably be a long time before a new church building is begun at Delacroix, explained Coney. There was no insurance to cover the loss of more than \$17,000. Church services, however, will resume as soon as flood waters recede. "We'll meet in a home—or outside, if we have to," said the pastor. "Loss of material possessions only makes the spiritual ones more vital."

Coney's situation is characteristic of the situations faced by several seminary student pastors who serve churches in the devastated area, with one exception: Coney's salary is supplemented by the Home Mission and State Mission Boards, so he will continue to have some income. Other students were dependent on the churches or missions alone for their incomes. It is doubtful that many of these churches will be able to build even a temporary building or support a student pastor in the future.

Sunday School Department

BRYANT M. CUMMINGS
Department Secretary
Office Secretaries
Mrs. Roy Womack
Mrs. Jim Nix



Associates
Carolyn Madison
Dennis Conniff, Jr.
Judd R. Allen
Bill Duncan

PASTORS - SUPERINTENDENTS MEETINGS

October 21—Main Street Baptist Church, Hattiesburg
October 22—First Baptist Church, Grenada
Each Meeting Begins at 7:00 p.m.—Adjourns at 9:00 p.m.

FOR ALL

- Pastors, General Superintendents and Associates
- Department Superintendents (all age groups) and Associates
- Staff Workers in Local Churches
- Superintendents of Missions

MAJOR EMPHASIS will be on the Weekly and Monthly Officers and Teachers' Meeting.



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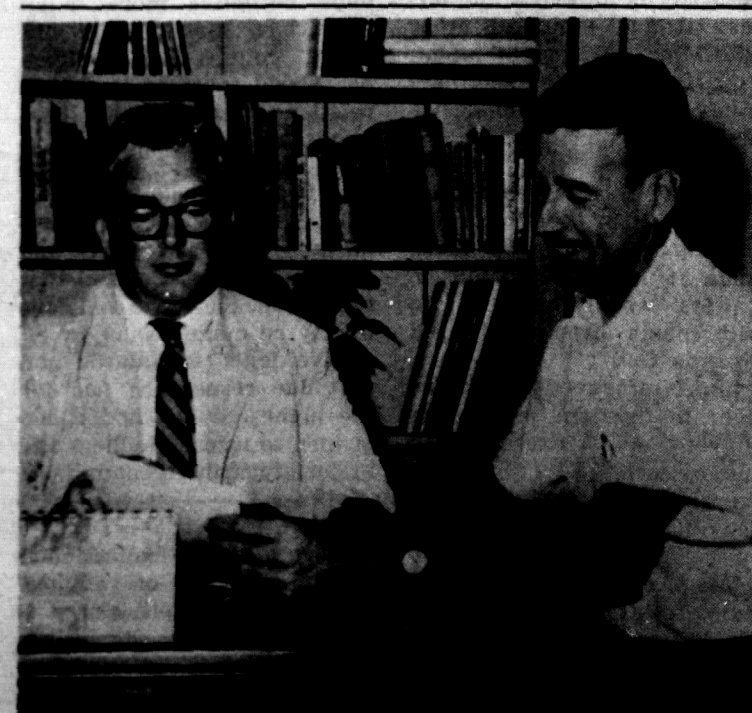
Broadmoor Baptist Church—Jackson, Mississippi
Tuesday, October 26 10:00 a.m. - 3:30 p.m.

ALL SUNDAY SCHOOL ASSOCIATION OFFICERS INVITED
SPECIAL CONFERENCES LISTED BELOW

- | | |
|----------------------|---------------------------------|
| 1. Cradle Roll | —Mrs. J. B. Parker, Jackson |
| 2. Nursery | —Mrs. Ada Rutledge, Nashville |
| 3. Beginner | —Mrs. Harold St. Gemme, Jackson |
| 4. Primary | —Mrs. Norman O'Neal, Clinton |
| 5. Junior | —Mrs. A. A. Greene, Jackson |
| 6. Intermediate | —Ethel McKeithen, Hattiesburg |
| 7. Young People | —Mrs. Ann Alexander, Jackson |
| 8. Adult | —Hazel Rodgers, Nashville |
| 9. Extension | —Bill Hardy, Jackson |
| 10. General Officers | —Daryl Heath, Nashville |

DR. JAMES L. SULLIVAN, EXECUTIVE SECRETARY, TREASURER, BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE, WILL SPEAK AT 10:00 A.M. TO ALL OFFICERS.

ALL ASSOCIATIONAL OFFICERS WILL RECEIVE MILEAGE IF YOU DRIVE OR BRING OTHER OFFICERS. YOUR NOON MEAL WILL BE PROVIDED AT 12:15 AT BROADMOOR CHURCH.



AFTER 23 YEARS OF UNITED STATES AIR FORCE, Lt. Col. Emory Morgan, retired, has returned to college. Entering as a freshman at William Carey College, Lt. Col. Morgan poses above with his faculty adviser Associate Professor Jack Rogers. Morgan plans to follow the pre-law curriculum. The Morgans are members of Immanuel Church in Hattiesburg.



Sunflower Church Breaks Ground For Sanctuary

On September 19, members of Sunflower Church at Sunflower gathered on the vacant lot adjoining their present building for a groundbreaking ceremony. Rev. Fred Guilbert, pastor, led the congregation in a scripture reading and prayer, and J. H. Buckner turned the first shovel of dirt.

Sunflower Church has adopted an \$80,000.00 building program which will include the erecting of a new sanctuary and the remodeling and converting of the present sanctuary into an educational annex. Both buildings will be centrally air-conditioned and heated. The buildings will be connected by a covered walkway. Work on this project is scheduled to begin in two weeks. The members of the church are hopeful of worshipping in the new sanctuary on next Easter Sunday.

Members of the Building Committee pictured above are (L to R) Rev. Fred Guilbert, pastor; Alvin McCarty;

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Sunday Reports

Sunday School Attendance
Training Union Attendance
Additions To The Church

SEPTEMBER 26, 1965

Aberdeen, 1st	407	128	2
Brandon, 1st	701	214	
Brookhaven, 1st	354	164	2
Bruce, 1st	85	63	
Carnation	183	118	7
Clinton, Morrison Hgts.	58	50	
Concord (Nobles)	577	174	
Crystal Springs, 1st	325	123	1
Florence, First	498	116	2
Goodwater (Simpson)	161	77	
Greenwood, 1st	613	177	7
Gulfport, 1st	908	281	11
Hattiesburg	355	108	9
Hattiesburg, Main Street	907	423	19
Main	896	419	
North Main	234	167	9
Central	624	248	5
First	264	186	6
38th Avenue	329	134	
Houston, 1st	288	150	
Jackson	217	102	2
Colonial Hgts.	236	177	3
McDowell Road	362	189	3
Crestwood	340	189	3
McLaurin Hgts.	807	273	5
Lakeview Man.	319	129	
Woodville Hgts.	467	171	
Briarwood	334	170	
West Jackson	152	62	5
Midway	217	122	
Robinson Street	1368	555	63
Calvary	1465	294	1
Mission	746	253	2
Parkhill	1207	405	3
Broadmoor	615	226	3
Raymond Road	419	173	
First	325	123	
Daniel	70	54	
Alta Woods	336	168	5
Oak Forest	224	101	
Highland	721	235	5
Hillcrest	329	140	4
Magnolia Park	11		
Southside	207	78	
Forest Hill	229	136	
Woodland Hills	481	181	
Kosciusko, Chapel	180	107	
Maple St. Parkway	481	179	1
Laurel	482	262	3
Bethlehem	223	135	
First	180	107	5
Glade	223	135	
Highland	180	107	5
Magnolia Street	341	130	
Plainway	337	126	5
Trinity	213	92	1
West Laurel	11		
Wildwood	206	134	3
Lexington, First	206	110	3
Lyon	121	77	
Roundway Man.	464	176	6
McComb	37	24	
Locust Street	37	24	
Naville	37	24	
South	37	24	
Meridian	37	24	
Calumet	37	24	
Fulton Ave. Man	37	24	
Calvary	37	24	
Main	37	24	
Fewell Survey Man	37	24	
Pine Springs Man.	37	24	
Westwood	37	24	
State Blvd.	37	24	
Oakland Hgts.	37	24	
Poplar Springs Dr	37	24	
15th Avenue	37	24	
Monticello	37	24	
Mt. Creek (Rankin)	37	24	
New Albany, 1st	37	24	
New Albany, Hillcrest	37	24	
Pearl (Rankin)	37	24	
Pearson (Rankin)	37	24	
Petal-Harvey	37	24	
Mr. Dr. Man	37	24	
Picayune, First	37	24	
Mission	37	24	
Poplar Flat (Winston)	37	24	
Gulftown, First	37	24	
Raleigh, 1st	37	24	
Rosedale	37	24	
Ruth	37	24	
Sharon, 1st (Jones)	37	24	
Springfield (Scott)	37	24	
Starkville, 1st	37	24	
Tupelo	37	24	
First	37	24	
East Heights	37	24	
West Jackson St.	37	24	
Vicksburg	37	24	
Trinity	37	24	
Bowman Avenue	37	24	
SEPTEMBER 19, 1965			
Belzoni, 1st	275	75	5
Blythe Creek	67	30	
Goodwater (Simpson)	159	73	4
Greola, Emmanuel	354	103	2
Houston, 1st	391	176	1
Main	304	113	
Parkway Chapel	53	63	2
Hattiesburg, Beacon St	192	95	
Laurel, Trinity	479	144	
Meridian, State Blvd.	497	171	6
Tupelo, 1st			

Thursday, September 30, 1965

THE BAPTIST RECORD 7

THE SUNDAY SCHOOL LESSON— Joseph: Achieving Character

By Clifton J. Allen

Genesis 39:24; 37:1-28; 39-50

We begin with this lesson a three-month study of "Old Testament Biographies." From these persons we may learn how God deals with individuals and how they become the instruments of his purpose. The personalities we are to study were by no means perfect. They had strengths and weaknesses. But from them we may gain instruction and inspiration for moral and spiritual achievement. The first lesson has to do with Joseph, who represents as well as any biblical character the ideal of purity, refusal to lose heart because of mistreatment, fidelity to the task at hand, and steadfast devotion to God.

What are the forces which determine personal character? Is gross mistreatment a reason to let down in moral purpose? Is sexual purity worth risking your life? Is any wrong too great for a Christian to forgive? Keep these questions in mind as you study.

The Lesson Explained

FAVORITE SON (37:3-4)

Joseph began with a handicap: he was the favorite son of Jacob. For one thing, Jacob made him "a coat of many colors" or "a long garment with sleeves." This naturally created antagonism and resentment toward Joseph on the part of his brothers. Their hatred for him became so strong that they could not speak to him in peace. The evidence of their father's deference toward Joseph—together with Joseph's dreams of greatness, which he unwisely talked about in the family—sowed the seeds of murderous purpose in the hearts of the brothers. They bided their time. But, as we learn from verses 12-36, they took advantage of the occasion, when Jacob sent Joseph to find out about them at Dothan, to sell him as a slave to Midianite merchantmen after having abandoned

their first thought to kill him by leaving him in a pit to die. The favorite son thus was sold into slavery. Joseph started out, not with bright promise but with dark prospects.

IMPRISED FOR CONSCIENCE SAKE (39:20-22)

In Egypt the Midianites sold Joseph to Potiphar, an officer in Pharaoh's guard. But the Lord was with Joseph and honored his diligence. Soon Joseph was overseer of Potiphar's house. Again, however, Joseph was beset by a subtle enemy: Potiphar's wife tried to seduce him, even repeatedly pressed her appeal to join in adultery. When he steadfastly refused, she lied about him to Potiphar, leaving Joseph in a helpless position to defend himself. Joseph resisted the severest temptation, but he had to do so at the risk of his life. The fact that Potiphar had Joseph thrust into prison rather than slain is likely proof that he doubted the character of his wife. Joseph took the injustice without complaint. The Lord was with him in prison as well as in Potiphar's palace, with the result that soon Joseph had won the respect of the prison keeper and was made the guard of all the other prisoners. Joseph had remained true to his ideal of purity and fidelity. He could lose his life, but he would not lose his character.

HIGH POSITION—HUMBLE SPIRIT (45:3-8)

God sustained and encouraged Joseph, gave him wisdom to interpret Pharaoh's dreams, and caused Joseph to be chosen by Pharaoh to be ruler over all the land of Egypt. There were seven years of plenty, and then began the years of famine, which spread even to the land of Canaan. Thus it was that Jacob sent his sons to Egypt to get grain. Joseph did not, on their first visit, disclose himself to them but created the situation whereby to test them. They came to Egypt a second time, and again more severely Joseph tested the integrity of their hearts and the reality of their repentance for their wickedness years before. Then Joseph disclosed himself to them with assurance of forgiveness and with tender and earnest concern about his father. It is not surprising that they were terrified.

Joseph comforted his brothers by relating their wrong and his suffering to the ultimate purpose of God. God had sent him before them into Egypt to preserve life. Joseph was thus an example of how God could overrule the iniquity of men and bring to fulfillment a purpose of righteousness and mercy. Joseph was still of humble spirit. He longed to see his aged father, and so he charged his brothers to go back with food and gifts and to bring Jacob and his family and his servants and his flocks to Egypt.

Truths to Live By
There is greatness in goodness. — This rests upon the fact that goodness is Godlikeness, also on the fact that

goodness has eternal values. Further, the achievement of goodness calls for the exercise of a person's best faculties. There must be high purpose, intellectual discrimination, moral struggle, the heroic willingness to suffer for one's convictions, and a sense of responsibility as a person. There is nothing in human achievement that elevates a person so high as the quality of goodness.

Purity is the Christian ideal and standard.—We need to consider this truth in the context of God's eternal commandment, "Thou shalt not commit adultery," and in the context of Jesus' clear teaching about impurity. In this connection Jesus taught that it is better for one to lose an eye or a hand or some part of the body—which causes offense and leads into evil—than for the whole self to go into hell. The commandment of God still stands; the teaching of Jesus is the standard for all the ages.

Circumstances do not determine character. — At least, circumstances do not have to control character; they are not meant to control character; they will not determine the character of a person committed to the will of God. Circumstances never relieve a person of moral responsibility. With us, as with Joseph, God is with us in every circumstance. His will for integrity always stands. His grace and strength are always available.



Rev. Don Henderson

Trinity Calls Bolton Pastor

Rev. Don Henderson, pastor at Bolton for the past seven years, has accepted the pastorate of Trinity Church, Vicksburg.

A native of Richton, Mr. Henderson is married to the former Ollie Mitchell of Carriere. They have a six-year-old son and a six-months-old daughter.

Mr. Henderson is a graduate of Mississippi College and New Orleans Seminary. Formerly pastor of Lula Church in Madison County, he is active in denominational affairs.

The Bolton Church under his leadership has done extended building, and experienced considerable growth and spiritual development.

\$11.6 Million Budget Set By Texas Board

DALLAS (BP)—The Texas Baptist executive board meeting here voted to recommend an \$11.6 million budget for 1966, authorized a committee study of special offerings in Texas Baptist churches, and filled two vacancies on its public relations staff.

The record budget, a \$300,000 increase over this year's, will come up for final consideration during the Baptist General Convention of Texas in Houston, Oct. 28-29.

Biggest item in the proposed budget is a \$3,892,636 allocation to world missions through the Southern Baptist Cooperative Program.

In addition to the \$11.6 million operating budget, Texas Baptists would seek to reach a goal of \$1 million per month—\$12 million total—to missions through the Cooperative Program during 1966.

The \$12 million goal includes a \$322,108 "Missionary enlargement" overplus section which would be divided equally between Texas Baptist schools, Texas Baptist human welfare and benevolent institutions, and world-wide mission causes.

The board approved a proposal to appoint a special committee to recommend a policy on special fund drives by Baptist institutions or agencies asking churches in the convention for budget support.

Most of the three-hour meeting was devoted to debate over two items—a \$30,000 allocation in the proposed budget to Bishop College, a national (Negro) Baptist school in Dallas; and a proposal to authorize the convention's Church Loan Corp. to use interest earned from church loans for evangelism and missions.

RELIGION PROFESSORS ROLE IN 2-YEAR STUDY

By Travis Ball, Jr.

RIDGECREST, N. C. (BP)

—Southern Baptist professors of religion pleaded here for more direct representation in the denomination's forthcoming two-year study of its program of Christian higher education.

The resolution was passed by the professors at their annual meeting at the denomination's summer assembly in Ridgecrest. The group is known as the Association of Baptist Professors of Religion.

Robert W. Crapps of Furman University, Greenville,

S. C., was elected president of the association. W. T. Edwards of Howard College, Birmingham, was elected vice-president. Both are Baptist colleges.

A seminary professor, William E. Hull of Louisville, was elected secretary-treasurer. Hull teaches at Southern Seminary.

Crapps succeeds Douglas J. Harris of Carson - Newman College (Baptist), Jefferson City, Tenn. The 1965 meeting here was attended by 33 professors from 20 schools. The schools are located in nine states.

MUSIC DEPARTMENT

Dan C. Hall, Secretary

Miss Martha Gene Shutt, Office Secretary

SPECIAL PROJECT DIRECTOR

Tanner Riley, Minister of Music, Highland Baptist Church, Meridian, is director of one of the special projects conducted by the Church Music Department, Mississippi Baptist Convention Board.

This project is the development of a filmstrip and accompanying recording on the general subject of hymn singing. Begun in 1965, the development will continue in 1966. Tentative plans call for premiere of the filmstrip the latter part of 1966 or early 1967. Magnified in the filmstrip will be the use of hymns in the four basic functions of the church—worship, proclamation and witness, education and ministry. Mississippi church musicians will be used to record most of the music on the recording.

Assisting Mr. Riley in this project is a committee of ministers of music from Meridian churches. The members are: Bill Sellers, Fifteenth Avenue Church; John Laughlin, First Church; Robert Hollifield, State Boulevard Church; and Russell Bishop, Poplar Springs Church.

Tentative plans call for giving a filmstrip and recording to every association in Mississippi for use by the churches.

A REPORT OF "A DAY OF SINGING AND PRAISE"

Sing! Baptist, Sing!

Church	City	Association Director
First	Macon	Noxubee Mrs. W. W. Whitten
Gulf Gardens	Gulfport	Gulf Coast William A. Wheeler, II
Heucks Retreat	Brookhaven	Lincoln Robert L. Smith
Rock Hill	Mount Olive	Covington W. G. Kelly

BROTHERHOOD DEPARTMENT

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Now Is The Time

To: Elect and install the officers for 1965-66
To: Plan training courses (especially for new officers)

To: Obtain materials such as:

Brotherhood Handbook
Brotherhood Journal
Ambassador Life
Ambassador Leader

The above mentioned materials may be had by ordering from the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee.

Counselors Guidebooks and the boys' Manuals may be obtained from the Baptist Book Store.

To: Take a "bird's eye" view of program planning for the entire year.

To: Think about service opportunities whereby the men of the church may be involved.

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SUNDAY SCHOOL BUILDER



Rev. James Miller

Calvary Calls Associate Pastor

Calvary Church, Pascagoula has added Rev. James Miller to the staff as associate pastor.

Born and reared in Mobile, Mr. Miller attended Howard College. He lacks only fifteen hours completing his work at Carey College.

He moved to Calvary from the pastorate of Pine Level Church in Greene County where he led the church in remodeling the auditorium and existing educational space and added classrooms, bathrooms, and kitchen facilities. He led the church from half-time to full-time services during his pastorate.

In Greene County he served as associational Training Union director, president of the Pastor's Conference and was currently serving as moderator of the association.

Mrs. Miller, the former Barbara Moorehead of Pascagoula, has served as President of Woman's Missionary Union in Greene County and has been active in Vacation Bible School work.

Rev. and Mrs. Miller and their son, Jimmy, now live at 803 8th Street in Pascagoula. Rev. Byron E. Mathis is pastor of the Calvary Church.

Wiggins Called To Kentucky

Rev. Robert Eddy Wiggins, son of Mr. and Mrs. J. R. Wiggins of Indianola, has received and accepted a call to the Vine Hill Church, Stephordsville, Kentucky.

He is a graduate of William Carey College, and is now en-

Churches In The News

Temple Church, Petal recently recognized two Queens and one Queen-with-a-Scepter. Brenda Rogers and Charlotte Weatherford were crowned, and Carolyn Posey received her scepter. Mrs. C. O. Herchenhan is GA director.

Southside Church, Hattiesburg, has bought a church bus. Hamp Valentine and J. W. Miller will be its drivers and custodians. The church recently installed a public address system, according to the pastor, Rev. Garland McInnis. October has been designated "Boost Your Church" month.



Rev. John R. Couch

Accepts Pastorate In Lambert

Rev. John R. Couch has resigned as pastor of Second Church, Calhoun City, in order to accept the pastorate of First Church, Lambert. He began his work in Lambert on September 6.

Mr. and Mrs. Couch and family were honored at a church-wide reception September 19.

rolled at the Southern Seminary in Louisville. He has held pastorates at Horseshoe Church, near Tchula and Janice Church near Brooklyn.

While a student at Mississippi College he was minister of music at the Center Terrace Church in Canton. Rev. and Mrs. Wiggins have two sons, Robert and Bill.

DEVOTIONAL— "How Shall We Escape?"

By George H. Douglas, Jr., Pastor, Tunica Church
"How shall we escape, if we neglect so great salvation." Heb. 2:3a

There is much escapism in our midst today. Many are trying to escape from want. Some are seeking to escape from fear. Many in our land today are seeking escape from responsibility by being irresponsible. Some sought to escape the draft by getting married before the 27th of August.

Our question pertains to more than this life, but also the life to come. Let us reverse our scripture and look at it in its separate parts.

It is a great salvation because of Him who gives it. God in His graciousness gives man redemption from sin and eternal life. It is a great salvation because of Christ who secured it. He, who knew no sin, became sin for us that we might be made the righteousness of God in Him.

This salvation, in all of its greatness, can be neglected. It is often neglected because of unconcern. Many people become so involved in life here upon earth that they are unconcerned about their spiritual life. It is, in some instances, neglected by carelessness. The people put off, or keep delaying, the great gift of God. Others neglect this great salvation by open rebellion against God's rule over their lives.

When this great salvation is neglected we are confronted with the great question, how shall we escape?

There was a young man with a wife and fine son. He became seriously ill. He was not a Christian by his own statement. I witnessed to him about Jesus Christ's love for him and His willingness to forgive sin and give life eternal. This young man, thinking that he was going to die, became concerned about his salvation, but kept delaying. Then he began to get better and when he thought he was going to get well he refused to accept Jesus Christ because he said that he was not willing to give up sin. The next week he died.

If we neglect God's great salvation there is no escape. We shall all stand judgment before God.

J. S. Riser Preaches At Palestine On 50th Anniversary Of First Sermon

Dr. J. S. Riser of Jackson recently marked the fiftieth anniversary of his first sermon. On August 29, 1915, he preached, for his first time, at Palestine Church, Hinds County. On August 29, 1965, he preached again at Palestine, his "old home church."

Nine persons were present at Palestine to hear his anniversary sermon who had been present also for his first sermon.

Dr. Riser retired three and one-half years ago from the pastorate of Webb Church, where he had served for over twelve years. Since that time he has been busy doing supply preaching and filling interim pastorates.

ATLANTA (BP)—The Georgia Baptist Convention executive committee here has approved a new capital needs and endowment program totaling \$10 million.

The funds, which will come from the advance section of the convention's yearly budgets, will amass over an eight-year span. They will benefit all types of Baptist institutions — colleges, hospitals, children's homes and homes for the aged.

Biggest item in the list is \$2 million for Mercer University at Macon to be used on a science center, library and infirmary. Next is \$1,350,000 to help Georgia Baptist Hospital here put up a \$250-bed addition.

dressed at 5 Nishi Se No Uchi Cho, Kitashirakawa, Sakyo-ku, Kyoto, Japan. A native of Indiana, she was born in East Chicago and lived in Highland while growing up. She is a 1965 graduate of Mississippi State College for Women, Columbus.

Shawn Elaine, fourth child of Rev. and Mrs. Victor A. Greene, missionaries to the Philippines, was born August 19. Mr. and Mrs. Greene may be addressed at P. O. Box 7, Baguio, Philippines. He is a native of Chattanooga, Tenn.; she, the former Mariella Miller, the daughter of a Baptist minister, was born in Blackville, S. C., and lived in the Carolinas, Mississippi, and Georgia while growing up.

Dr. and Mrs. Merrill D. Moore, Jr., missionary appointees, sailed September 15 for Gaza, where he will work in the Baptist Hospital. They may be addressed at Baptist Hospital, Gaza, via Egypt. Born in Selma, Ala., he lived in Newport, Murfreesboro, and Nashville, Tenn., while growing up; she, the former Patricia Pitchford, was born in Hartshorne, Okla., and lived in Ada and Fittstown, Okla., and Rodeo, Calif., while growing up. Dr. Moore's father is executive director-treasurer of the Southern Baptist Stewardship Commission, Nashville.

Miss Anita Lazenby, graduate of Blue Mountain College, is new church secretary at Southside Church, Meridian, Rev. Maurice Clayton, pastor. She is the daughter of Rev. and Mrs. Claude Lazenby of Water Valley.

David Sullivan is the new youth worker at First Church, Brandon. Rev. Carey Cox, pastor. Mr. Sullivan has been minister of youth at Woodland Hills Church, Jackson, for the past two and one-half years.

Miss Elaine Stan, missionary journeyman, will teach in a Christian day school in Kyoto, Japan. She may be ad-

Names In The News

J. T. Taylor on Sunday, September 19, began his fifth year as minister of music at Daniel Memorial Church, Jackson. Mr. Taylor, a graduate of Carey College and New Orleans Seminary, formerly served at Centerville, Purvis, and Aberdeen. Mrs. Taylor is church pianist and coordinator of children's choir's at the Daniel church. Dr. Allen Webb is pastor.

Rev. James Cohorn has resigned the pastorate of Fort Bayou Church, Jackson county, in order to continue his studies at New Orleans Seminary.

Jim Mark Monroe was recently licensed to the ministry by First Church, Pontotoc. Dr. W. Levon Moore, pastor. Jim is a student at Mississippi College.

Dr. and Mrs. John D. W. Watts, missionaries, have returned to Switzerland, following furlough in the States. He is president of the Baptist Theological Seminary, Ruschlikon - Zurich, Switzerland, where they may be addressed. Born in Laurens, S. C., he lived in Israel (where his parents served as Southern Baptist missionaries) and New Orleans, La., while growing up; she, the former Wini-



PROVIDENCE CHURCH, GRENADA, organized in 1836, will observe homecoming day on October 3. After the morning message by the pastor, Rev. Joe L. Jolly, Sr., dinner will be served on the church grounds. Eugene Dalton will direct a hymn service in the afternoon. Pictured above are three deacons and the pastor, left to right: J. W. Bowen, G. H. Williams, Monroe Williams, and Rev. Joe L. Jolly, Sr. Mr. Bowen has been a member at Providence for 56 years. (Mrs. Ruby Carpenter has been a member for 68 years.)

Radio-TV Commission Appoints Two Regional Representatives



Harold Reeves

A plan calling for the use of regional representatives to carry the work of the Radio and Television Commission to churches of the Southern Baptist Convention and to the communications industry was unveiled at a meeting of the executive committee of the agency's board of trustees in Fort Worth.

Dr. Andrew H. Hall of Fayetteville, Ark., chairman of the Commission's trustees, announced the appointment of the first two regional representatives.

Dr. Paul M. Stevens, executive director of the denominational agency, said staff additions and a complete reorganization of the Commission were made both possible and necessary by the recent move to the new quarters in Ridgmar Square. The agency offices were at 6248 Camp Bowie Blvd. for 10 years until a month ago.

Claud O'Shields, former general manager of WECT-TV, Wilmington, N.C., for the past eight years, will



Huel Moseley

Ordained In Alabama

After serving as minister of music and youth at Tate Street, Corinth, following graduation from Mississippi State, and a summer in the Orient, Huel Moseley, the 23-year-old son of Mr. and Mrs. S. B. Moseley of Laurel, has accepted the responsibility as an ordained minister in music-youth at Chisholm Church, Montgomery, Alabama. Rev. Cameron Bryant is pastor of the church.

Rev. Frank J. Hixon, associational superintendent of missions, Montgomery, was ordination speaker; Rev. Henry Achord gave the charge at the ordination service which took place August 18.

This marks Mr. Moseley's second year of service at Chisholm. Later he plans to study at Southwestern Seminary.



A LOOK AT MISSIONS—A tour of the Mexican Baptist Theological Seminary at Torreon led by Missionary William H. Gray (center) was one of the features of a 11-day inspection of Baptist mission points in Mexico for 32 Baptist pastors and laymen from 13 states. With Gray are J. D. Pickett, Columbia; W. Pearce Lott, Sumrall; C. O. Russell, Horn Lake; and Ervin Brown, Hernando. The Brotherhood Commission sponsored the mission education tour. (Brotherhood Commission Photo.)

Reception Honors Brock Family

Rev. Charles C. Brock, pastor of Liberty Church, who tendered his resignation effective August 31, assumed duties as pastor of Grace Memorial Church in Gulfport, September 1.

Following services Sunday night, August 29, an informal reception was given for Rev. and Mrs. Brock and their small son, David, in the church parlors. This was also the date of their 13th wedding anniversary. They were presented a love offering from the church and a silver service.

Approximately 300 persons were present, including members of other local churches.

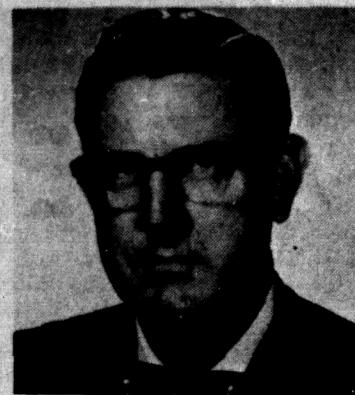
Rev. B. T. Bishop, Sr., retired minister, of McComb, will serve the Liberty church as interim pastor.

Toomsba Calls Wayne Riley

Rev. Wayne E. Riley has resigned as pastor of Rehobeth Church in Rankin County, to become pastor of Toomsba Church.

Mr. Riley pastored the Rehobeth church for three and one-half years during which time the church grew in all phases of its work. Additional Sunday school space was added and an organ was purchased.

Riley, his wife, Glenda, and their three children, Eddy, Judy, and Becky, have moved to their new field.



Rev. M. L. Swinney

Accepts Slayden

Rev. M. L. Swinney has resigned Holly Church, Alcorn County, to accept the pastorate of Slayden Church, Marshall Association.

Under his leadership, Holly Church bought new pulpit furniture, added Sunday school rooms, and installed central heating and air-conditioning. Membership and offerings increased.

Mr. Swinney and his family moved September 6 to their new field, where WMU ladies greeted them and served them a meal. The Swinneys have two daughters, Shirley, a junior at Blue Mountain College, and Betty, age 12.

Slayden Church recently completed a \$40,000 educational building and redecorated their sanctuary. When the project was complete, they owed less than half of the cost.

Second Avenue Ordains Deacons

Second Avenue Church, Laurel, ordained eight deacons on Sunday evening, September 12, according to Rev. Tom F. Rayburn, pastor. The new deacons are Charles Brogan, William E. Bustin, Herbert Daughtrey, Lyman Osborne, Ted Brogan, Dale Bowling, Arnold Moore, and John C. Zachary.

Participants on program included Ed Bell, vice-chairman of deacons; Rev. W. S. Allen; Rev. Richard Brogan, pastor, First, Soso; Rev. W. P. Young, Jones County superintendent of missions; Pastor Rayburn; and D. R. Sanderson, chairman of deacons.

A male quartet—Jimmy Pickering, Charles Story, H. W. Graves, and Tom Rayburn—rendered special music.

Revival Dates

Aberdeen, Southside: October 17-24; Rev. Malcolm A. Jones, First Church, Houston, evangelist; Jerry Neely, First Church, West Point, music director; Mrs. Edward Taylor, pianist; Rev. Ira B. Bright, Jr., pastor.

Pearson (Rankin): October 4-10; services at 10 a. m. and 7:30 p. m.; Rev. Al Finch, Mobile, Alabama, evangelist; Bennie McBride, director of music at Pearson, in charge of music; Rev. Billy Joe Pierce, pastor. (Sunday school attendance goal on October 10 is 275.)

First Church, Oxford: October 6-10; youth revival; Altus Newell, Mississippi College senior, evangelist; Rusty McIntire, Mississippi College junior, in charge of music; Rev. Wayne Coleman, pastor. (Evangelist Newell is president of the state Baptist Student Convention and pastor of Rock Hill Church, Rankin County. He will appear on the G.E. "College Bowl" TV program, Sunday, October 3 at 4:30 p. m., as captain of a team from Mississippi College.)



Rev. Kenneth Wardle

First, Brooklyn Calls Pastor

Rev. Kenneth N. Wardle has resigned at River Avenue Church, Hattiesburg, to accept a call to First Church, Brooklyn.

Now a senior at Carey, he graduated from Baptist Bible Institute, Graveville, Florida. While there he served as pastor of East Point Church, East Point, and Oak Grove Church, Graves County, Florida.

A native of Illinois, he served as pastor of Union Street Mission in Alton before moving to Florida. He has also done evangelistic work.

He and Mrs. Wardle, the former Mary Lu Blackard of Omaha, Illinois, have four sons, Kenneth Dale, 7, Joseph Wayne, 5, John William, 3, and David Franklin, 7 months.

site was given to the church by John Mixon, who also donated land for a cemetery.

Through the years the church has been very active in Baptist denominational life. In addition to the support of local missions, the church now gives 15% of its total budget through the Co-operative Program for world missions.

Among the many pastors who have served the church, Rev. J. P. Williams served over a long period of time. Most recently, Rev. W. W. Grafton was pastor until his death in November, 1961. Rev. Dan Thompson has served as pastor since April 1962.

Providence Plans Homecoming To Celebrate 147th Anniversary

By Estelle B. Harris

Homecoming services are planned at Providence Church, Lebanon Association, for Sunday, October 3, beginning at 9:45 a. m. with Sunday school.

The morning worship service begins at 11:00 with Bill Mitchell in charge of music, and a message by the pastor, Rev. Dan Thompson. The traditional noon meal will be served on the church grounds, followed by an afternoon of fellowship and visiting. Training Union and evening service begin at 6:15 P. M.

Providence Church has a very interesting history, dating back to its organization on Saturday, October 3, 1818. On that date a small group of pioneers, encamped on what is known as the old

Chappel place north of Hattiesburg, felt led of God to organize a church. Among the group was a Baptist preacher by the name of Norvell Robertson, Sr. who led in the organization of the church and became its first pastor, serving from 1818-1840. There were eight charter members.

The first building was a one-room log structure located on the east side of Providence Creek. Three other buildings have been constructed since then with the last two situated on the west side of the creek. The new location is described in the minutes of the church as being "built in a beautiful grove on a gently sloping plot of ground near to the clear stream."

The land for this building

Roberts Moves To Sanford

Rev. Chester Roberts has resigned the pastorate of Dublin Church, Jeff Davis County, and has accepted the pastorate of First Church, Sanford.

Mr. Roberts has moved to his home on Route 2, Mount Olive, after serving the Dublin Church four years. He began his work at Sanford the first Sunday in September.